1676
LILLY - ANIMA ASTROLOGIÆ

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Let Envy burst — Vrania's glad to see
Her Sons thus Ioyn'd in a Triplicity
To Cardan & to Guido much is Due
But in one Lilly wee behold them Two

Anima Astrologiæ:

OR, A

GUIDE

FOR

ASTROLOGERS.

BEING

The considerations of the Famous

GUIDO BONATUS

Faithfully rendred into English.

As also

The Choicest Aphorisms of

CARDANS Seaven Segments

Translated, and methodically digested under their proper Heads.

With a New Table of the fixed Stars rectified for several years to come, and divers other necessary Illustrations.

A Work most useful and necessary for all Students, and recommended as such to the Sons of Art.

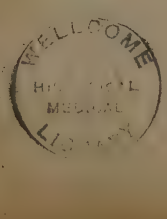
By *William Lilly*, Student in Astrology

London, Printed for *B. Harris* at the *Stationers Arms* in *Sweethings Rents* near the *Royal-Exchange*, 1676.

LICENSED,

April. 29. 1675.

Roger L'Estrange.



To the Ingenious Lovers of Art.

WE had formerly some thoughts of *Revising* our *Introduction to Astrology* now out of Print, and to have Enricht it for another *Edition* with the *choicest Aphorisms*, both from the writings of the *Ancients*, and our own many years *Experience*, but the *Laboriousness* of that *Work*, Considering our *Age*, and many *Infirmities* of body, with the *Discouragements* we have already met with from some *ungrateful* persons, caused us to lay aside (at least for the present) those Intentions.

Yet that we might not be holy *wanting* to promote any thing that might tend to the *Advancement* of Art, and Gratification of its painfull *Students*, and knowing how necessary the ensuing *Considerations* of *Guido Bonatus*, and *Aphorismes* adjoined, are to be *known* and Reguarded, which many of our Ingenious Country-men could

not

not do, for that they have hitherto remained in the *Latin* Tongue, with the rest of the works of those *Authors* in *Large* Volumes, difficult to be got, and too *chargable* for many to buy, we thereupon Recommended them to a *Friend* to be *translated* by themselves, which he has *Judiciously* performed in plain *Significant Language*, so that we *Judge* the work may *deserve* the Title of *Anima Astrologiæ*, which we have given it; Comprehending the *Marrow and Substance* of *Astrology*, and much excellent matter, *necessary* to be observed by all *Honest Students*, that practise Art to *discover Truth*, and not to *Vapour* with.

We doubt not but the *Legitimate Sons* and well-willers of *Urania* will find Considerable *Advantages* from hence, directing them to a certainty in giving their *Judgments* upon all occasions, and that they will for this publication have cause to thank their old Friend,

Walton upon *Thames* 2 *Aug.* 1675. *William Lilly.*

To the Reader.

THou art here presented with 2. Choice pieces of Art in our Mother Tongue, The first the Considerations of Guido Bonatus, A Person no less happy in the practise, than skilfull in the Theory of Astrology, of which I will here give thee one Instance as it is recorded by that eminent Historian Fulgosus, L. 8. C. 11. That Guido Earl of Mount-ferrant being beseiged in that City, our Author Bonatus sent him word, that if such a day and hour he would make a Sally on the Enemies Camp, he should give them an absolute Defeat, and force them to raise their seige and quit the place, but should himself receive a dangerous (but not mortal) wound in the thigh, The Earl took his Councell, made his Sally on the day appointed, providing himself of all things necessary in case of a wound, and according to the prediction, though vastly inferior in numbers, obtained a most signal and intire Victory,

but

but following the pursuit was wounded in th
place foretold, of which in short time recover
ed.

The Second consists of the Choicest Apho
rismes of Cardanus, *a man famous to th*
learned world, and of whom the Judicious
and severe Scaliger (*though an Adversary*)
in the Preface to the book he wrote against him
gives a most respective and applauding Cha
racter. These Aphorismes (by which i
meant short comprehensive and approved
Rules of Art) were in the original delivered
promiscuously, but I for better method hav
taken the paines here to marshall them unde
their distinct and proper Titles, and that I
might not unnecessarily Charge the Reader
have omitted such as seemed triviall o
Superfluous; This much I thought fit to pre
mise, and have only more to add, that b
reason of my absence some faults have esca
ped the Press, besides those which my self ma
be chargable with in the Translation, th
Reader will shew his Judgment in Distin
guishing, *and his good nature in* Pardonin
them; vale.

H. C.

D - m - s
for ye year 1751 ad 1 - 12 - 30
leang of ye fixed stars since
ouer sayeour or ye year
mantined in ye table

A Catalogue of Fifty of the most Principal Fixed Stars, shewi their true Longitude, Latitude, Magnitude, and Natures, the Year of Christ 1700. *Jan.* 1. For every Year before, su stract, and every Year after add 50 seconds to or from the Longitude in the Table, and you have their true places for ar time past, present, or to come.

The Names of Stars.	Longitude S. D. M.	Latitude D. M. D	Mag.	Natur
The Star in the end of the Wing of Pegasus	♈ 5. 0	12.35.*N*	2	♂ ♀
The Head of Andromeda	♈.10. 9	25.42.*N*	2	♃ ♀
Whales Belly	♈.13.47	25. 1.*S*	4	♄
The Girdle of Andromeda	♈.26.11	25.59.*N*	2	♀
Southern Star in the former Horn of the Ram	♈.28.59	7. 8. *N*	4	♄ ♂
The following Horn of the Ram	♈.29.45	8. 29. *N*	4	♄ ♂
Bright Star in the Head of the Ram	♉. 3. 28	9. 57. *N*	3	♂ ♄
The left Foot of Andromeda	♉.10. 1	27.46.*N*	2	♀
The Bright Star in the Jaw of the Whale	♉.10.19	12.37.*S*	2	♄
The Head of Medusa	♉.21.59	22.22.*N*	3	♄ ♃
The middle and bright Star of the seven Stars	♉.25.46	4. 0. *N*	3	♂ ☽
The North Eye of the Bull	♊. 4. 15	2. 36. *S*	3	♀
The South Eye called Aldebaran, Patilicium	♊. 5. 34	5. 31. *S*	1	♂
The Bright Foot of Orion, Rigel	♊.12.49	31.11.*S*	1	♃ ♄
The former Shoulder of Orion	♊.16.45	16.53.*S*	2	♂ ♀
The Shee-Goat	♊.17.48	22.51.*N*	1	♀ ♂
The former Star in Orions Belt	♊.18.12	23.38.*S*	2	♃ ♂
The middle Star in Orions Belt	♊.19.16	24.33.*S*	2	♃ ♄
The highest Star in the Head of Orion	♊. 19.33	13.26.*S*	4	♃ ♄
The Star in the extremity of the So. Horn of the Bull	♊. 20.34	2. 14.*S*	3	♂
The following Shoulder of Orion	♊. 24.34	16. 6. *S*	2	♂ ♀
Propus	♊.26.44	0. 13.*S*	4	♂
The right Shoulder of Auriga	♊. 27.14	21.27.*N*	2	♂ ♀
The bright Foot of Gemmini	♋. 4. 53	6. 48.*S*	2	♂ ♀
Higher Head of ♊ Castor, Apollo	♋.16.03	10. 2. *N*	2	♂ ♀
Pollux, Hercules	♋.19. 5	6. 38. *N*	2	♂ ♄
The Lesser Dogg	♋.21.40	15.57.*S*	2	♀ ♂
Præsepe	♌. 3. 8	1. 14.*N*	*Neb.*	♂ ☽
The North Assellus	♌. 3. 19	3. 8. *N*	4	♂ ☉
The South Assellus	♌. 4. 30	0. 4. *S*	4	♂ ☉
The Heart of Hydra	♌.23. 5	22.24.*S*	1	♄ ♀
Basiliscus, Cor Leonis, —— Regulus	♌.25.20	0.26.*N*	1	♄ ♂
The middle Star in the Lyons Neck	♌.25.22	8. 47.*N*	1	♄ ♃
The back of the Lyon	♍. 7. 3	14.20.*N*	2	♄ ♀
The Tail of the Lyon	♍.17.25	12.18.*N*	1	♄ ♀ ☿
Vindemiatrix	♍. 5. 45	16.15.*N*	3	♄ ♀ ☿
The Star under the Virgins Girdle	♍. 7. 17	8. 41.*N*	3	♄ ♀
The Virgins Spiek, Arista	♎.19.38	1. 59. *N*	1	♀ ♂
South Ballance	♏.10.53	0. 25. *N*	2	♄ ♀ ☿
North Ballance	♏.15.10	8. 35. *N*	2	♃ ♂
Left Hand of Ophinchus	♏.28. 8	17.19.*N*	3	♂ ♄
Highest Star in the Forehead of the Scorpio	♏.28.58	1. 5. *N*	2	♄ ♀
The left Knee of Ophinchus	♐. 5. 2	11.30.*N*	3	♂ ♃
The Scorpions Heart, Antares	♐. 5. 35	4. 27.*S*	1	♂ ♀ ☿
The right Knee of Ophinchus	♐.13.48	7. 18.*N*	3	♄ ♂ ♀
Bright Star in the hand of the Water-Bearer	♑.27.31	8. 10.*N*	4	♄ ♀ ♂ ♀
Light Star of the Vulture	♑.27.31	29.21.*N*	2	♄ ♂ ♀
The Mouth of Pegasus	♒. 7. 24	22. 7. *N*	3	♀ ♂
Fomahant	♒.29.33	21. 0. *S*	1	♀ ♀
Markab Pegasi	♒.19.18	19.26.*N*	2	♂ ♀
The Tail of the Whale	♓.29.18	20.47.*S*	2	♄

A GUID FOR ASTROLOGERS.

The Proem.

AMongſt thoſe things that appertain to giving Judgment in Queſtions of Aſtrology, there are ſix to be chiefly conſidered.

Firſt, *Nations and their particular kinds.*

Secondly, *Families, and the Conſtitutions and Ordinations of Families and Houſes.*

Thirdly, *Rich and potent Perſons, Diſpoſitions and Affairs.*

Fourthly, *Regard is to be had to the Individuals of Human kind.*

Fifthly, *Elections or Times proper for the beginning of any Work or Enterprize.*

Sixthly, *Questions as well Universal as Particular, pertinent and fit to be demanded.*

But First of all There are some things necessary to be premised; as the fit manner of propounding a Question, and divers other Points to be observed in giving Judgment.

Of which sort of Considerations we shall reckon up no fewer then One Hundred Forty and Six, which though 'tis impossible they should happen or be observed altogether; yet they all deserve to be known, and without them an Astrologer shall never be able to give true and perfect Judgment. But before we Treat distinctly of them, it will be convenient to say a little of the right way or manner how a Question should be proposed; for to Judge of things to come, is no easie Task, nor indeed can it always be exactly performed; but we may come near the Truth, and differ from it only in some small time or circumstance; which difficulty should not at all discourage us from studying, and endeavouring to obtain as great a Knowledge therein, as Humane minds are capable of; for since Inferiors are governed by Superiors (as all Agree) and that the Nature and Disposition of such Superiors may be known by their Motions, which are now exactly found out by the Learned

Learned in Astronomy; we may thence undoubtedly arrive at an Ability of Judging of things to come: That is, Declare what will happen by or from such their motions, and by consequence truly foretell future Accidents; for this Art has it's peculiar Rules and Aphorisms, and it's End is Judgment, which takes off their objection who say that Astrology is nothing worth; for it would not be an Art, unless it had its proper precepts; but that it is an Art we have sufficiently proved elsewhere, and the same is generally acknowledged; and its end is to give Judgment, as aforesaid, which are of Accidents Imprinted on Inferiors by the Motions of the Superior Bodies, and their Qualities and Effects in or upon the same.

Now of the One hundred forty and six Considerations before-mentioned.

THE First, Is to observe what it is that moves a person to propose or ask a Question of an Astrologer; where we must take notice of Three notions, the First of the mind, when a man is stirred up in his thoughts and hath an intent to inquire; a Second of the Superior

and Celestial Bodies; so that they at that time imprint on the things inquired after, what shall become of it; the Third of the free-will which disposes him to the very Act of Inquiring; for although the mind be moved to Inquire, 'tis not enough, unless the Superior Bodies sympathize therewith; nor is such motion of the Stars enough, unless by the Election of his will the person does actually Inquire.

The Second Considerable is (what we hinted at before) the method or manner every one ought to observe that inquires of an Astrologer; which is, that when he intends to take an Artist's Judgment of things past, present, or to come, he should first with a devout Spirit pray unto the Lord, from whom proceeds the success of every lawful enterprize, that he would grant him the knowledge of those things, of the Truth of which he would be resolv'd: And then let him apply himself to the Astrologer with a serious intent of being satisfied in some certain and particular doubt, and this not on trifling occasions, or light sudden motions, much less in matters base or unlawful, as many ignorant people use to do; but in matters of honest importance, and such as have possest and disturbed his mind for the space of a day and night or longer; unless in sudden accidents which admit not of delay.

Those that take this sober Course, shall find the Truth in what they inquire after; but whosoever do otherwise, deceive both themselves and the Artist; for a foolish Querent may cause a wise Respondent to erre, which brings a scandal upon Art amongst inconsiderate people; when as the Astrologer is not blameable, but the ignoran silly Querent.

The Third, Is to consider how many waies Planets operate upon Inferior Bodies, according to the divers Qualities of their Motions; there being Sixteen different wayes of such their Operations and Effects in all things that are either wholly or in part perfected or destroyed.

The Fourth, Is to consider particularly these several Sixteen wayes, and what are the assisting causes that help forwards things to perfection, and what those are that destroy things after they are perfected: Now of these the first is Profection, or an Advance of or in things; which the Philosophers call *Alchecohol.* 2. Detriment, which they call *Aliber.* 3. Conjunction or Reversion, which they call *Alitisall.* 4. Seperation, which they call *Alnichirat.* 5. Translation of light, which they call *Annecad.* 6. Collection, which they call *Algemei.* 7. Prohibition, which they call *Almana.* 8. Reception, called *Alcobol.* 9. Being void of

course, called *Gastalcobol.* 10. Permission, called *Galaalocir.* 11. The restoring or giving of Vertue or Disposition, called *Alteat.* 12. The with-drawing of Vertue, called *Dalpha Alchoa.* 13. The with-drawer or driver away of Disposition, called *Daffaredbit.* 14. Fortitude, *Alcoevah.* 15. Debility *Adirof.* The 16th. Is the state of the Moon, called *Gnaymel*, or the Moon ill-affected; which the Ancients generally hold to be of ill signification.

The Fifth, Is to consider, How many waves the Moon comes to be so ill affected, which are generally reckoned to be Ten, but in my opinion Seven more may be added, whereby hindrances and damage happen in all Questions, Nativities, Elections, and Actions whatsoever: The First is, When the Moon is Combust, that is to say under the Suns Beams, which is counted from 15 degrees of the Body of the Sun as she applies to him to 12 degrees distance from him as she is seperating from him; and the Impediment is greater when she is going to the Sun than when she is going from him; because as she goes off, when she is got five degrees distant, she is said to be escaped; though not wholly freed: As when a Feavor hath left a Man, he is said to be recovered, although he be Weake and Faint, because he is secure

now

now that he shall obtaine his health again. The 2d. Is when she is in the degrees of her Descensions, that is in the 3d. degree of *Scorpio*, or in any part of *Scorpio* or *Capricorn* or injoyned with any Planet that is in her or its own Decensions as if she be joyned with the Sun, who is in *Scorpio* or *Capricorn* or in his proper Descension; *viz.* in *Aquary* or *Libra*, *viz.* in its 19*th.* degree or in any part of *Libra*; or should be joyned with *Mars*, and he be in *Libra* or *Taurus*, or in the 28th. degree, or in any part of *Cancer*; and so with any other Planet or Planets respectively. The 3d. Is when she is posited in any of the Combust degrees, of which the worst are those 12. degrees which are before the degree which is directly opposite to the degree in which the Sun is, wherever she shall happen to be. The 4th. Is when she is in Conjunction, Opposition, or Square to either of the Infortunes *Saturn* or *Mars*, without a perfect reception; for with one it hinders but little, but in all other places 'tis a grand Impediment, both in the said Aspects and also in Corporal Conjunction, save only where the Infortune shall have Two of his smaller Dignities, as with *Saturn* in the 4. last degrees of *Aries* or *Gemini*, in each of which he has a Term and a Triplicity; or with *Mars* in the last 10.

degrees of *Pisces*, where he has a Face and a Triplicity; and so in any other Sign or place. The 5th. Is when she is with the *Dragons* Head or with the *Dragons* Tail, that is within Twelve degrees of either of them, because that is the place where she is eclipsed. The 6th. Is when she is in *Gemini* which is the Twelfth from her own House. The 7th. Is when she is in the ends of Signs, which are all Terms of the Infortunes, except the last 6. degrees of *Leo*, which belong to *Jupiter*; but in the first eight she is weakened, because they are Terms of *Saturn*. If it be objected by the same reason she must be impedited likewise in the first 6. degrees of *Cancer*, since they are Terms of *Mars*; I answer no, because *Cancer* is her own House and greatest Fortitude. The 8th. Is when she is in the 6th. 8th. 9th. or 12th. Houses (not in reception with the Ascendent) or joyned to any Planet that is in any of them, or posited in the Third House, because it is Cadent from Angles; yet because the same is said to be her joy (or that she delights therein) she is not afflicted there so much as in other Cadent Houses. The 9th. Is when she is between the 15. degree of *Libra* and the 15. degree of *Scorpio*, which 30. degrees are called the Combust way. The 10th. When she is void of course, that is not

joyned

joyned to any Planet by Body or Aspect, or in that condition when they call her Ferall or Desart, that is in a place where she has not any Dignity. The 11th. When she is slow of course, because then she may be compared to a Planet Retrograde. The 12th. When she is in want of light, so that no part or very little of her is seen, which happens about the end of the Lunar Month. The 13th. When she is besieged by the two Infortunes impediting her. The 14th. If she be in Azimene degrees. The 15th. If in Pitted degrees. The 16th. If in Smoaky degrees. The 17th. and last, Is when she is posited in those degrees which are called dark: To know and distinguish all which you have Tables commonly in most Books of Astrology.

The Sixth Consideration, Is to regard another manner whereby Planets are dibilitated or weakened and afflicted, not much different from the former; which comes to pass Ten wayes. The 1. When a Planet is Cadent from Angles or from the Ascendant, so that he doth not behold the same. The 2. When a Planet is Retrograd. The 3. If they be Combust, that is within 15 degrees before or after the Sun; the lower Planets are more debilitated being behind the Sun, and less before him, when they are direct; but when retrograde the contrary. 4. When

any

any of them is in Opposition, Corporal Conjunction, or Square of either or both the Infortunes, without Reception. 5. When they are besieged by the Infortunes, so as to separate from one and be joyned to another, without perfect Reception of House, Exaltation, or two of the smaller Dignities, which are *Term*, *Triplicity*, and *Face*. 6. When a Planet is joyned to another in his Declension or Fall; that is, in Opposition to its own House or Exaltation. 7. When it is joyned to a Planet Cadent from the Ascendent, or separates from a Planet that did receive him, and is joyned to one that doth not. 8. When a Planet is Perigrine, that is, In a place where he hath not any Dignity; or being one of the Superiours, is followed by the Sun, or being of the Interiors when it follows the Sun. 9. When a Planet is with the *Head* or *Tail* of the *Dragon*, without Latitude. 10. When a Planet weakens it self, that is, when it is in the *Seventh House* from its own, Feral, or not in Reception. These are the Impediments of the Planets, that cause Hinderances Delays and Mischiefs in Nativities, Questions, Elections, *&c.* All which thou oughtest to be well acquainted with. There are some more that seem necessary to be known, but to avoid tediousness and confusion, I shall at present omit them. The

The *Seventh Consideration*, Is to beware of those Cases wherein the Astrologer is subject to err and mistake; of which the Learned have named Four: 1. When the Querent is so silly that he knows not how to ask, nor what he would have. 2. When the time for which the Figure is erected, is mistaken. 3. When the Artist knows not whether the Sun be gone off the line of the Mid-heaven, or be still upon it; or be behind or before it. 4. When the Fortunes and Infortunes shall be of equal strength; at which time thou therefore oughtest not to receive any Question. But in my opinion there may well be added yet three wayes more, wherein the Astrologer will be subject to err: 1. When the Querent comes onely to try him, or put a trick upon him; as many do, saying, *Let us go to such an Astrologer, and ask him such a thing, and see if he can tell us the truth or not.* Just as the Jews propounded Questions to our Lord Jesus Christ, not so much to be resolved, as to tempt and ensnare him. 2. Wherein the Artist will be liable to err in, is when the Querent does not ask out of a serious or settled intention; as some do when they meet an Astrologer by chance, or go to him on other business; on a sudden they think of something, and so ask as it were

were by the by; wherein 'tis a thousand to one but mistakes happen.

But thou may'st be ready to say, *How shall I know whether the Querent come out of a solid intention, or onely to try me?* To which I answer, *That it seems a very abstruse and difficult point, perfectly to find out; but this I have often experienced and found true,* viz. *I observed the hour of the Question, and if the Ascendent then happened very near the end of one Sign and beginning of another, so that it seemed as between both; I said they did not ask seriously, or that they came to try me; and I have had many that have thereupon confest what I said to be true, and began to think that I knew more than before they believed.* For in such Cases I use to say, *Pray Friend do not trouble me, unless you ask seriously; for I suspect that you would put a trick upon me, by not proposing this Question as you ought: however if you will give me trouble for your pleasure, be pleased to give me likewise satisfaction for my pains;* and immediately, if there were any deceit intended, away they went. Another, *viz.* a third way whereby an Astrologer may erre, Is when the Lord of the Ascendant and Lord of the Hour are not the same, nor of the same Triplicity; or be not of the same Complection with the Ascendant; for then the Question is not Radical,

Radical, as I have frequently found by experience. And this I have recited, that thou may'st know for what persons thou should'st undertake to give Judgment; for as one says, *The issue of the thing is according to the solicitude of the Querent, and as he comes in necessity, as sad, thoughtful, and hoping that thou art able and knowest how to satisfie him the truth of the matter*; and in such case thou may'st securely venture upon the Question.

The *Eighth Consideration* is, To mind how many of the aforesaid manners or points necessary to be used and heeded in giving Judgments, thou hast to consider; and they are thirty: that is to say, sixteen impediments of the Moon, ten of the other Planets, as hath been said; and besides all those the Planets several Joys, which are four, of which the first is the House which each Planet does delight in, as *Mercury* in the Ascendant, the *Moon* in the third, *Venus* in the fifth, *Mars* in the sixth, the *Sun* in the ninth, *Jupiter* in the eleventh, *Saturn* in the twelfth. The second is, When a Planet is in a Sign he delights in, as *Saturn* in *Aquarius*, *Jupiter* in *Sagittary*, *Mars* in *Scorpio*, *Sol* in *Leo*, *Venus* in *Taurus*, *Mercury* in *Virgo*, and the *Moon* in *Cancer*. The third is, When Diurnal Planets, as *Saturn*, *Jupiter*

piter, *Sol*, and *Mercury*, are in Diurnal Houses in the East and Oriental of the Sun near the Horoscope; and Nocturnal Planets, as *Mars*, *Venus*, *Luna*, and *Mercury*, are in Nocturnal Houses in the West, and Occidental of the Sun; especially near the Cusp of the Seventh. The fourth is, When the three Superiors, *Saturn*, *Jupiter*, or *Mars*, are in Masculine Quarters; which are counted from the Cusp of the tenth House to the Cusp of the Ascendant, and from the Cusp of the fourth House to the Cusp of the seventh House; and when the Feminines, *viz. Venus* or the *Moon*, are in Feminine Quarters, which are from the Cusp of the Ascendant to the Cusp of the fourth House, and from the Cusp of the seventh to the Cusp of the tenth. As for *Mercury* he delights when with Masculine Planets in Masculine Quarters, but with Feminine Planets in Feminine.

The *Ninth Consideration* is, To take notice of the several wayes as well secret as manifest, good and evil, whereby things are helpt or hindred to be done or not done; and of these there are one and twenty in Number: 1. A most strong secret Helper. 2. A very strong secret Helper. 3. A strong Helper. 4. A weak secret Helper. 5. A weaker secret Helper. 6. A most secret Helper.

Helper. 7. A most strong manifest Helper 8. A very strong manifest Helper. 9. A strong manifest Helper. 10. A weak manifest Helper. 12. A most weak manifest Helper. 13. A most strong secret Hinderer. 14. A very strong secret Hinderer. 15. A strong secret Hinderer. 16. A weak secret Hinderer. 17. A weaker secret Hinderer. 18. A most weak secret Hinderer. 19. A most strong manifest Hinderer. 20. A very strong manifest Hinderer. And 21. A strong manifest Hinderer. All which we shall treat particularly, the same being a secret of secrets. In the Judicial part of Astrology, which the Ancients did not regard, nor have said any thing plainly of it that I find, save onely that *Haly* seems to have toucht a little upon it in his Exposition of the 23th. of *Ptolomy*'s *Centiloquium*; nor do I believe they omitted those things out of Ignorance, but rather thorow disuse or fear of being too tedious, or burthening the minds of their Readers or Auditors: For they were wont to judge according as they found the Planets disposed in Houses and Signs, their Fortitudes and Debilities, together with the part of Fortune, and some few other things: But thou oughtest to consider in thy Judgments, not onely what they did, but also all other circumstances that thou canst:

canst: For when thou do'st erect a Figure; thou should'st first find the Significator of the thing inquired after, or to be undertaken; and see if any of the Fixed Stars of his own nature be in either of his Houses, or in his Exaltation, or in Conjunction with him to a minute: for then such Star shall so far help the Significator, that the thing shall be accomplish'd and effected, even beyond the Querents hopes; and this is a most strong secret Helper: For the Quærent may well wonder how it comes to pass. Now if the same Star should be in the same degree with the Significator from one minute to 15 before him or 5 behind him; it will still help him, but not so much; and this we call a very strong secret Helper: but if it be with him in the same degree, but above 16 minutes distance and within 50, it will somewhat help, yet this less; and this we call in the Positive degree onely a strong secret Helper. If it be in the same degree with the Significator, in a place where he has two of his smaller Dignities, in the very same minute, or within 16 minutes, it will help him, yet less, and then 'tis a weak secret Helper; from 16 to 50 min. still less; and then 'tis a weaker secret Helper: but if it be with the Significator in a place where he has no dignities at all, it

will

will still help, but as it were insensibly; and this we call a most weak secret Helper. The like we may say on the contrary of those things that prejudice, frustrate, and hinder business: For if a Planet, which is a Significator of any thing, being in a place where he has not any Dignities, shall be joyned with one of the Fixed Stars of a contrary nature, it will weaken him, and not suffer the thing to come to pass; although otherwise by the Figure it seemed never so probable: so that for want of heeding this, the Artist often gets discredit, and raises a scandal on the Art it self amongst the ignorant; and this is a most strong secret Hinderer: Whereas if the same Star be remote above 16 minutes from the Significator, it will weaken him, but not altogether so much; whence it may be called onely a very strong secret Hinderer. And so downwards thorow all degrees in the same manner as we said of the Helpers or Assistant Causes respectively.

Of the several 21 *Modes aforesaid, which are most strong Helpers*, &c. *and which strongest obstructs.*

The several Modes before-mentioned are thus to be known and distinguished, A

most strong manifest Helper or Adjuvant Cause, is when the Planet which is Significator of a thing, is in his own House: in an Angle on the very minute of the Cusp, direct, swift of course, in reception, and free from all affliction and impediment; which most seldom happens.

A very strong manifest Helper, is when the Significator is in his House or Exaltation in an Angle, within a degree or two of the Cusp, free from impediment, and in Reception; which very seldom happens.

A strong manifest Helper is when the Significator is in an Angle in his House or Exaltation, within 3 degrees before the Cusp, or 5 after it.

A weak manifest Helper is where a Planet is in two of his lesser Dignities in an Angle within 5 degrees before or 15 after it; or is in his House or Exaltation in a succedent House free from Affliction.

A weaker open Helper is when the Significator is in his own House or Exaltation, or two of his lesser Dignities, but in a Cadent House of the Figure, yet beholding the Ascendant.

A most weak open Helper is when the Significator is in some of his greater Dignities or two of his lesser, not beholding the Ascendant; or in one of his lesser Dignities,

nities, onely beholding the same, or joyn'd to a Planet that beholds the same, and has some Dignities therein.

A most strong open Hinderer is when the Significator is in a place where he hath no dignity, no delight is not received; besieged by the two Infortunes, cadent from an Angle, and from the Ascendant; and so much the worse, if joyned with any of the Fixed Stars, of a mischievous nature, *&c.*

There may be other both adjuvant and obstructing causes, besides what we have mentioned, both open and secret, proceeding from the Conjunctions of Planets and their Aspects, too tedious here to discourse of. Nor shall I here enlarge on all those before-mentioned, but must assure thee that this Ninth Consideration carefully observed; will be of great use in raising a true and wary Judgment; especially if thou hast alwayes a diligent Eye to the Moon: for she of all the Planets has the greatest similitude and correspondence with inferiour things, both in general and particular; as well the species of the kinds as the individuals of the Species, with winds, to pass by her daily effects which she causes in all things here, and frequent revolutions about the Elements and Elementary Bodies,

by reason of the nearness of her Orb to the Earth, and smaller Circle than any other Planet; so that she seems a *Mediatrix* between Superior and Inferior Bodies.

And as we see that in the New Moon she appears small, thin, and little, but afterwards her light gradually increases, till all that part of her body towards us becomes repleniſht with lustre; and then again it decayes by insensible degrees, till she totally disappears: just so do all bodies both of things Rational, Irrational, and Vegetative; as Men grow until they are compleated to their determinate stature, and then droop and decline continually, till their life is ended; and so of all other things: Hence 'tis necessary to make the Moon concerned in the Signification of every Question, Nativity, Enterprize, and Business, and her good condition to shew the good issue of the thing; and so on the contrary. For her Vertue and Power is such and so great, *That if the Lord of the Ascendant or other Significator of a business be so weak and afflicted, that he cannot bring it about and compleat it as he ought; if she be but strong, it shall notwithstanding be accomplished: For she is the School-mistriss of all things, the Bringer down of all the Planets Influences, and a kind of an* Inter-nuncio

be-

between them; carrying their Vertues from one to the other, by receiving the disposition of one Planet and bearing it to another. And some have thought that she does this at all times, of which opinion was that Tyrant *Cylinus de Romano*, viz. *That when she separates from one planet, she takes the vertue and carries it to another, committing the same to the first that she can meet with.* And some have imagined that *Zael* said the same, but his meaning was not absolutely so; for he believed, *That the Moon did bear what was committed to her; but if it were not so given or committed to her, she could not carry any thing to any*; to which I assent: for when the Moon is joyned to any planet that receives her, then that planet commits its disposition to her, who carries it with her, and bestows it on that planet whom she first meets with in any of her dignities, and not to another; according to that Aphorisme, *A planet gives nothing in a place where he has promised nothing.*

The *Tenth Consideration*, Is warily to observe what Fixed Stars may either help or hinder the matter in question; for they have oftentimes great power, and lead the Astrologer sometimes into error: and let the Artist be sure to consider the places of the Fix-

ed Stars, as they are in the present age carefully reduced.

The *Eleventh Consideration*, Is to take notice of the Malevolent planets, and what they signifie; for *Saturn* and *Mars* are naturally bad, *Saturn* for excess of cold, and *Mars* for excess of heat; not that either of them is really hot or cold, but virtually so; and these are their effects. And so they signifie evil and damage and hinderance, unless they receive the Significator or the Moon by House, Exaltation, or two of their smaller Dignities; or shall themselves be Significators; for then they will bridle in their malice, and not weaken or hinder him whom they receive, with what Aspect soever they behold him; but if they do not receive, their malice is increased; and so much the more if they be in opposition or square; for in sextill or trine the mischief is less; Yet *Zaell* seems to say, *That the Infortunes lay aside or restrain their malice, where they are in trine or sextill*; but his meaning was onely that they were not then so violent, and intended not that their malice was wholly abated.

The *Twelfth Consideration*, Is to behold the Fortunes, and see what they signifie; for

for *Jupiter* and *Venus* are Fortunes by nature, and being temperate, are said to be without any malice, because they do hurt to none, unless now and then by accident; which is beside their intention and very seldom: for they make their impressions temperately and profitably, and alwayes endeavor to help both their own and others, whether they receive them or not; but so much the better if they receive them: and their trine or sextill is better and more advantageous than their square, and their square than their oppositions.

The *Thirteenth Consideration*, Is to regard the Sun and his Significators, for he is also called a Fortune, and is so, whatever aspect he shall be beheld by, unless it be opposition; but by conjunction he becomes an Infortune, because then he renders every Star that is so in conjunction with him, combust and unfortunate, unless the same shall be in the heart of the Sun, and there every Star is fortified.

The *Fourteenth Consideration*, Is to mind *Mercury* and the *Moon*, and what planets they are joyned with, because they will have the same significations with those with whom they are so joyned, being of a convertible nature.

The *Fifteenth Consideration*, Is to regard the several wayes in general whereby planets make impressions on these inferior things, which are two, one good and the other bad; for the Fortunes have power of imprinting good naturally, and the Infortunes as naturally shower down ill impressions; whence thou mayst where ever thou seest the Fortunes, hope for good; and when thou beholdest the Malevolents, fear mischief, unless the same be restrained as aforesaid.

The *Sixteenth Consideration*, Is to take notice whether the planet that is Significator of any thing, be afflicted by either of the Malevolents; which is when one of them casts his rayes upon the rayes of such Significators, according to the quantity of their Orbs: and whil'st he so continues with his rayes or light under those of the Malevolent, such Significator is said to be impedited, hindered, or afflicted, till the Malevolent have passed him: and *Zael* says, *After the ill planet has past the planet he did afflict one whole degree, the planet shall be said to be freed from him.* But I rather think, that after the Malevolent is past him one minute, he may be said to be free

free and escaped; for afterwards he can onely frighten him: True it is, he raises a greater fear when he is past him onely one minute, than when he is gone by a whole degree: but yet even then it is such a kind of fear as is not altogether without some glimmering of hope. As thus, One intending to go into a Battel, inquires whether he shall return from thence safe and sound or not? And the *Ascendant* is *Gemini* 13 degrees, and *Mercury* in the 7th. degree and 54 min. of *Aquary*, in the 9th. joyned with *Saturn*; who is likewise in 7 degr. 53 min. of *Aquary*; so that *Mercury* is now seperated from *Saturn*, who was Lord of the House of Death one minute; whence it appears that he should have died in that Engagement by reason of the Conjunction, and was in peril of death and a kind of desperate fear that he should be slain by his Enemies, and shall be pursued by them so that he shall seem not able to escape, and they shall often lay hands on him; but at last he shall get from them and make his escape, even beyond his own hopes; and all because *Mercury* is separated from *Saturn*. And *Zael* saith, *That if a Malevolent planet that would hinder any business, be cadent from the Ascendant, so that he cannot behold it, he cannot really hinder*

hinder the matters ; but onely puts the persons concerned into terrors and frights about it.

The *Seventeenth Consideration* , Is to view whether the planet that is Significator, be safe and prosperous , that is free from any affliction from the Infortunes ; and one of the Fortunes casts his beams or light on beams of such Significator ; for then shall that planet be said to be safe and guarded, till the Fortune is past by the space of one minute , and signifies the perfection of the thing. But after he has past him one minute, it will not be perfected or accomplished ; for it onely raises hopes, as (we said) the Malevolent in the like case could do nothing, but create fear ; yet is such a hope as the Querent will believe and fancy himself as it were certain, yet not without something of doubt : As for example , A Question is proposed of some weighty and difficult business , whether it will be done and brought to pass or not ? And 17 degrees of *Scorpio* ascends, and *Mars* is 12 degrees 13 min. of *Taurus* ; and *Venus* in 12 deg. and 14 min. of *Capricorn* ; so that *Venus* is joyned to *Mars* by a trine , and receives him in her House ; who likewise receives her in his Exaltation ; so that the Querent thinks,

and

and all others concerned verily believe that it would be accomplished by that aspect of perfect friendship; in which flattering hopes they continue till *Venus* hath passed the aspect of *Mars* one whole degree; but at last the business comes to just nothing at all, because *Venus* was past *Mars* one minute at the time of the Question proposed: yet may a thing possibly in such a case be brought to pass, but not without extraordinary labour and trouble. And here likewise *Zaell* affirms, *That if the Fortune be cadent from the Ascendant, so that it cannot behold the same, it onely flatters with splendid hopes, but never compleats the business.*

The *Eighteenth Consideration*, Is to take notice when a planet is in the Angles of the Infortunes, for unless these receive him there, he shall be said to be in an ill condition, and in straits and troubles; as a man on whom some have made an assault; who has many to combate with and none to assist or take his part; or like one that strives against the stream, or falls into a deep pool, and knows not how to swim; and yet by thrusting out his hands and feet, may obtain the bank and escape; though this seldom happens.

Now

Now a planet is said to be in the Angles of a Malevolent, when the Malevolent or Infortune, *viz.* *Saturn* and *Mars* is in one Sign, and the other planet in the fourth, seventh, or tenth from him; as if *Mars* be in *Aries*, and *Mercury* in *Cancer*, *Libra*, or *Capricorn*, he is said to be in his Angles; understand the like of their Corporeal Conjunction. But if there be a reception, he does not afflict; for reception abates all malice, as we have said elsewhere.

The *Nineteenth Consideration*, Is to behold the Moon if she be void of course, for then it signifies an impediment to the thing in question; it will not come to a good end, nor be accomplished: but the Querent shall be forc'd to desist with shame and loss.

The *Twentieth Consideration*, Is to observe whether the Moon or Significator be joyned to any of the planets, for thence you must derive your judgement of what is like to happen in the business. Take notice therefore whether the planet to which the Moon or Significator joyns, receives them; for then there will be a good laudable end: and the matter will be accomplisht with success, if the receiver be a Fortune. But

if

if there be no reception, yet if the Moon or Significator shall give vertue to that planet, the thing will still come to pass. But if it be an Infortune, though they do not give him vertue, yet without a reception it will not do; but with a reception, if he be not afflicted, it signifies a good end of the matter, though not without much labour and tedioufness.

The 21 Consideration is, To see from what planet the Moon separates; for that signifies what is past of the business: as from a Fortune the good, from an Infortunes the ill that hath been.

The 22 Consideration is, To note which of the planets the Moon is now joyned to, for that signifies what is now present; and from thence we must judge of the present state of any matter.

The 23 Consideration is, To behold to whom the Moon is now joyning, so as her Conjunction is not yet compleated; for that signifies what is to come; wherefore if thou wouldst judge of a thing, which as yet is not, but 'tis hoped will hereafter be brought to pass, 'tis necessary then thou shouldest see to whom the Moon will next

joyn,

joyn; and according to her Significations, judge whether good or evil

The 24 Consideration is, To note whether the planet who is Significator, be in his Declension, for then it causes a hinderance to every thing thereby signified, and trouble and grief about it; and if the Question be about a prison wherein the querent fears he shall be put; it signifies he shall be cast into the same together with disgrace and prejudice; and if the Question concerns one already in Prison, it signifies a tedious confinement and more affliction then he believes.

The 25 Consideration is, Whether the Planet that is Significator be Retrograde, or Stationary to Retrogradation; for then it signifies mischief and damage, discord, contradiction, and going backwards with damage; yet being stationary, is not so bad, as being retrogaade: For the last notes the mischief to be as it were present and in being. But being stationary, notes that 'tis past and over.

The 26 Consideration is, Whether the Significator be in his second station, that is towards Direction: for that signifies also hinderance and evil, which already hath been

been and is past; yet some say that this second station is as good as direction: but that is onely a way of speaking, as when one hath been sick and begins to grow well, we say he is recovered and sound, which is not simply true, but somewhat near it: for as the first station is not so bad as Retrogradation, so the second station is not so good as direction.

The 27 Consideration is, Whether the Infortunes are the Significators of any thing; for if they signifie ill, the evil will be much augmented, and if good, it will be much diminished, abated, imperfect, and with difficulty; so that the party will scarce think his business done, unless by chance they be in a very good condition and excellently disposed.

The 28 Consideration is, Whether the Significator be slow of Course, for then it delays the effect; and if it be in the beginning of any thing, retards it, so that it will scarce ever be finished: Besides, things proceed slowly, whose Significators are posited in Sagittary, Capricorn, Aquary, or Pisces; or who are the Lords of them, whether they be slow of course; in Aries or Scorpio they are not quite so dilatory. In

Leo

Leo they haſten buſineſs, more in Taurus or Libra, but moſt of all in Gemini or Virgo.

The 29 Conſideration is, Whether the Moon be joyned to any planet by body or aſpect exactly to a minute; for that ſignifies the preſent ſtate of the things; and from that minute obſerve what planet ſhe joyns next, for he ſhall be Significator of all that ſhall happen of that thing; as the planet ſhe was laſt before with, was of what is already paſt as aforeſaid.

The 30 Conſideration is; To obſerve when a planet that is Significator, or the Moon, ſhall have paſt the 29th. degree of the Sign wherein it is, and touches the 30th. and eſpecially if it have paſt one minute of that degree; for then it ſhall have no ſtrength in that Sign, but in the next; ſo that if in the firſt it ſignified any evil, it ſhall hurt the perſon, or thing threatned, no more than the fall of a houſe ſhall one that is juſt got out of it, or being with one foot upon the threſhold, has one behind him that throws him out; and then the building falls. And if it ſignified any good, it ſhall profit no more than he that hath ſpread a net for birds, and juſt touches the feathers of

of their tails, but never catches their bodies; and therefore *Zaell* says, *If a Planet or the Moon be in the 29th. degree of any Sign, its vertue is yet in that Sign wherein he is; because he has not yet wholly past the 29th. degree,* &c.

The 31 Consideration is, To look when one planet applies to the Conjunction of another, if he be near the end of the same Sign wherein he is himself, or that other to whom he applies; so that he will pass out of that Sign before the Conjunction is perfected: and to see if he be joyned with him in the following Sign to which he is changed, because then the cause is perfected; if that planet confers any thing on him in that Sign wherein he is so joyned to him: that is, if any reception happen, unless the said planet, or he to whom he applies, be first joyned to another; for then the business comes to nothing, and will not be perfected, though he be joyned again to the first after he is separated from him to whom he would have joyned when he changed from the said Sign; since the other interposed before the first Conjunction is accomplisht. Nor must it be forgotten that a Corporal Conjunction forbids an Aspect and cuts it off, but an Aspect cannot do so by a Conjunction.

The 32 Consideration is, If an Infortune be the Significator, what his Condition is; for if it be good, there will good come of the thing; if bad rather evil; as *Sarviator* says in *Pentadeca*, *An ill planet strong in his own House or Exaltation, not joyned with any other Infortune to impede or weaken him, is better than a Fortune Retrograde afflicted.*

The 33 Consideration is, To see whether either of the Infortunes be the Significator of any thing, and be joyned to another Infortune impeding him, or has joyned to him the Lord of the Ascendant or the Moon, by a Square or Opposition; for then this Infortune will perfect the business: but the business will not be good, or rather it will be destroyed after it seems perfected. But if the Infortune that impedes be the lighter of the two, so that he apply to a Conjunction with the Significator, it will hinder less than if the Significator apply to the other.

The 34 Consideration is, To mind in Questions or Nativities, whether the Significator of the business be an Infortune and Lord of the Ascendant, and the Ascendant direct not vitiated, and in a good condition

condition; for then he will both effect the same and bring it to a good conclusion; nay, although he be not Significator nor Lord of the Ascendant, but onely be in the Ascendant, and that the same be his Exaltation; he lays aside all his malice, and is restrained from mischief: but if he be weak and afflicted, his malice and contrariety is increased, so as to destroy the business wholly.

The 35 Consideration is, To look whether an Infortune be in Signs like him, or of his own nature, for that abates his ill effects; like a cross fellow when he is pleased and has what he will, as *Saturn* in *Capricorn*, *Aquary*, or *Libra*, or in a cold Sign, especially if he have any Dignities there: And so *Mars* in *Aries*, *Scorpio*, *Capricorn*, or a hot Sign, *&c.* But if *Saturn* be in a hot Sign, or *Mars* in a cold Sign, out of their Dignities, it will be bad, and the business be no more compleated, than Oyle will mix with water; but if strong and well disposed, they will mix in good, like Water with Wine, or Milk with Honey.

The 36 Consideration is, To observe when the Infortunes are the Obstructers of a business, whether the Fortunes behold them with a trine or sextill Aspect; for

then their ill nature will be allayed and mitigated: but much more if these receive them.

The 37 Consideration is, To look if the Fortunes are the Significators? whether the Infortunes behold them with an opposition or square? for that will much lessen their kind effects, and diminish the good they otherwise promised.

The 38 Consideration is, To consider if the Fortunes are Significators, whether they are cadent from Angles or from the Ascendant, so as not to behold the same, and be retrograde: for under these Impediments they will be almost as bad as the Infortunes themselves, unless they be in reception.

The 39th is, To consider if the Significator be in reception; for if it be a Fortune, its Signification will thereby be much bettered, and its impediment and mischief much lessened, if it be an Infortune.

The 40th is, To consider if an Infortune, whether he be Significator or not, be perigrine, that is not in any of his Dignities, for then his malice is encreased; but when in his Dignities it somewhat abates it: that is in his House, Exaltation, or Terms; but in his Triplicity or Face very little, and in Haym least of all. The

The 41th is, If an Infortune being Significator, be in his own House or Exaltation, or in his own Terms or Triplicity, or in Angles or succedent Houses; for by all these means he is fortified, and shall be counted strong as a Fortune.

The 42th is, If a Fortune be Significator, or give vertue or assistance to any of the Planets, and be in a House where he has none of the Lordly Dignities, then his good signification will be lessened and abated; and so on the contrary.

The 43th is, If the Fortunes and Infortunes be together ill posited, that is, in some of the said Impediments, as Houses where they have no Dignities Combust, or the like; then whatever they signifie 'tis but weakly; according to that Aphorism of the Philosopher, *A planet retrograde and combust, has no strength in signification. The Fortunes when combust and under the Suns beams, signifie none or very little good; and the Infortunes in like case have little or no vertue to signifie ill.*

The 44th is, To consider if the Significator, Fortune or Infortune, be in his own House, Exaltation, Triplicity, Terms or Face (but the latter being not of that

vertue with the rest, 'tis necessary it should be assisted with another Dignity, which is Hays or Light) for in such case the Infortune loses his sting; and being rein'd in like a wild horse from doing mischief, his malice is converted into good: and though this seem strange, yet the Ancients affirm and I my self have often found it true by experience.

The 45 his, To consider if Infortunes are in Angles of the Ascendant (that is in such Signs as are in square or opposition to the Ascendant) when they afflict any Planet by square or opposition; for then they afflict so much the worse, and do more mischief, especially if they be in a stronger place than such afflicted Planet.

The 46th is, To see whether the Significator be a Fortune or an Infortune, the first naturally signifies good and prosperity, the last naturally evil by its malignity; therefore consider the Planets places from the Ascendant where they are: For if a Planet be in his Light, or his Hays in any of his Dignities, or in a good place from the Ascendant, it signifies good; and if it be a good Planet the better.

The

The 47th is, To consider whether the Significator be in his Light or no, that is a Diurnal planet in the day above the earth, and in the night under the earth; and a Nocturnal planet in the night above the earth, and in the day under it; for this renders such planet more strong. But if a Nocturnal planet be Significator of any thing in the day above the earth, or a Diurnal planet in the night, the same is thereby weakned and under a kind of impediment, that he can scarce accomplish what he signifies.

The 48th. is to consider, When an Infortune is Significator and his ill effects are mitigated, whether *Jupiter* behold him, or is joyned corporally to him? for that will wholly destroy his malignity and turn his nature into good, how bad soever he be; so that if *Saturn* in that place of himself would not bestow some good or perform what he seems to promise, *Jupiter* will make him do it, provided he be not afflicted himself, as in his fall, combust or retrograde (yet even then he helps, but not so powerfully) on the other side *Venus* takes off the fury of *Mars*, by reason of that endearing intimacy which is between

them, unless the thing be very difficult, as wars and bloodshed, *&c.* But she cannot so well divert the mischief of *Saturn* without the help of *Jupiter* (and then she can do it as well as at other times these of *Mars*) The reason is, there is no such sympathy between *Saturn* and she in any respect; for he is slow she swift, he heavy she light, he delights in melancholy, she in mirth.

The 49th is, to consider, Whether one of the Infortunes being Significator, be joyned to another, for if he signified a good of himself, this will destroy or frustrate it; but if any evil, it will augment and double it, or change it into some worse mischief of another kind; as when the pain near the Navel turns into a dry Dropsie: but if joyned to a Fortune with a Reception on either side, the evil will be converted into good; but without a Reception it will onely be allayed and abated, according to the strength of such Fortune.

The 50th is, To observe the Lor of the Ascendant and the Moon, whether they or either of them are afflicted by either of the Infortunes, by Conjunction, Opposition or Square, the business will be

be spoiled without the aspect of a Fortune; but if a Fortune, that is, *Jupiter*, *Venus*, the *Sun* or *Moon* shall then behold him, it slackens and dissolves the rigors of such Infortune, and the party signified shall be freed from the danger impending, although the aspect be a square, provided it be with a Reception; but if a Fortune without Reception by a square or opposition, or an Infortune with a trine or sextill without Reception, shall behold the said Lord of the Ascendant, 'tis possible the party may be delivered from the present danger; but it will be turned into another as great: so that it will not profit him.

The 51th is, To see whether the Significator be cadent from an Angle or from the Ascendant, and in none of his Dignities, nor in his Joy; for then he signifies nothing but doubts and mischiefs, and there are no hopes of good or profit from a planet so disposed.

The 52th is, When the three Inferiors *Venus*, *Mercury*, and *Luna*, come from under the Rays of the *Sun*, and appear in the Evening after his setting, for before (*viz.* till they are got from him 12 degrees, they (or any

any other planets) are weak; so that a Fortune can advantage little, and an Infortune prejudice as much. Now if the Fortune came forth slow in motion, as with labour, then will not the good expected be obtained without much pains and trouble; and if it be an Infortune, his signification will appear slowly. But in the Superiors, as *Saturn*, *Jupiter*, and *Mars*, those things happen when they come from under the Sun beams in the Morning, and shine before his rising.

The 53th Consideration is, Whether the Significator be under the Sun-beams, for then he will be of a small efficacy in any thing, as aforesaid; yet the Malevolents will be something more strong in evil than the Benevolents in good.

Now a planet is properly said to be under the Sun beams, when there are onely 12 *degrees, or less, and yet above* 16 *minutes distance between it and the Sun; for when there is onely* 16 *minutes distance, it is said to be strong, being in* Cazimi *or the heart of the* Sun; *but when there are more than* 12, *and less than* 15 *degrees; it is said to be going from under the Suns beams.*

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The 54th is, To consider whether a superior planet be removed 12 degrees from the Sun going to his Morning rising, or an inferior is so much, and direct, going to his Evening rising, for then he is said to be fortified; but when he is got 15 degrees, so that he appears, he is more fortified in every thing: like one coming out of a battel rejoycing, having destroyed and routed all his enemies. But when the Sun follows the three superiors, and there shall be between them and him less than 15 degrees, their weakness is said to be increased, until there shall be onely 7 degrees between them, and afterward, until they shall be in the heart of the Sun, they are said to be in extream debility; but the debility of the inferiors is contrary to them, for it is said to be increased when they follow the Sun, and that there is between them and the Sun from 15 degrees to 7, and from 7 till they are in the heart of the Sun, they are said to be in their greatest debility.

The 55th is, To consider whether the Significator be perigrine, for then the person whom he signifies, either in a Nativity or Question, *&c.* will be subtil, crafty, malicious, one that shall know how to act both good and evil; but more inclinable to the latter. The

The 56th is, To consider if the Significator of any thing shall commit his disposition or vertue to any other planet? whether it be to one that is Oriental or Occidental? for if he be Oriental & one of the Inferiors and direct, or if he be Occidental and one of the Superiors, and that there be not above 20 minutes between him and the Sun, he will be weak, says *Sarcinator*, and not perform what he shews, but hinders many things; under that impediment like a sick man whose disease has prevailed so far, that he is forced to lie by it, and cannot help himself; or a falling house which none can preserve from ruin; and so much further as such planet shall be from the Sun, so much less shall he be afflicted. And if it be Oriental, and one of the Superiors, or Occidental and one of the Inferiors, and not retrograde, he shall be strong and fit to perfect what he promises; as one that hath been ill, but is more perfectly recovered; or a building which fell and is repaired; and so of all other planets so disposed.

The 57th is, To consider whether the Significator be in the Eighth from the Ascendant? for if he be there, and a Fortune,

tune, though he do not harm he will do no good; and if he be an Infortune, he will do greater mischief than in any other place of the Figure; and if the Question be of going to War, advise not the Querent to go then, although it be a Fortune; for alwayes some evil is to be suspected, that is death, or at least captivity, for it is a place of darkness and death: but if it be an Infortune, judge death, unless he separate then from the Lord of the Eighth; for then it may be onely a wound or bruise, or a fall, wherein he was in danger of death, although he may escape; and if it be a journey, especially a long one, he will be taken prisoner, or in great dread of it; understand still if he separate from the Lord of the Eighth: And also remember that an Infortune so disposed, alwayes does more mischief than a Fortune.

The 58th is to consider, Whether the Significator be fixed in that Sign where he is found? Now *Zaell* saith, *That a Planet is not said to be fixed in a sign till he hath past 5 degrees thereof.* But I am of opinion that when he hath pass'd one whole degree of a Sign he is firmly therein, but he said it for more certainty. So likewise he says, *That a planet is not said to be cadent from*

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the Ascendant, unless he be removed from thence 5 degrees; as for Example the Ascendant is 9 degrees of *Aries*, and a planet was in the fifth degree thereof, *Ptolomy* and many other Sages affirm, *That planet to be in an Angle*, with whom I agree; yet some would have it, that a planet should be said to be in an Angle onely, when he is in the very degree of the Ascendant, or one degree before it or two after it; but they meant in revolutions, and that they might be so certain as not to be in the least deceived. But I have experimented that a planet is in an Angle to the space of 5 degrees beyond the Cusp; for as once I tought the revolution of a year, I found *Mars* in the 5th degree beyond the Cusp of the Angle of the Earth in *Capricorn*, South Latitude, which signified the killing of the *Roman Emperor*; and acquainted him with it, for his Court was at *Grosietti* and I at *Forlirii*; and it was found that *Pandulfus de Farsenella* and *Theobaldus Franciscus* and divers others of the Secretaries had conspired to slay him, and none of his own Astrologers observed it, because they did not believe that *Mars* was in an Angle, for he was 4 degrees beyond the Cusp, and 58 min. in their opinion: however after a planet shall be removed from the Cusp

Cusp or Line of any Angle full 5 degrees or more he is to be counted cadent from that Angle.

The 59th is to consider, Whether the Significator be behind the Cusp of an Angle 15 degrees and no more; for he shall be said to be in an Angle as well as he that is exactly there, as *Zaell* affirms; whence he said before that it was not in an Angle, nor had any strength there beyond the 15th degree after the Cusp of the Angle: For example the Ascendant is 4 degrees of *Taurus*, and the end thereof was behind the Angle, whatever planet is posited from the 4th to the 19th degree thereof, is in the angle, but what is beyond that is not; but *Ptolomy* seems to intimate, though he says not expressly, *That every planet who shall be 5 degrees before, or 25 after the Cusp, is in the angle.* Now *Zaell* would clear the doubt, least that great distance of the planet from the angle should hinder the business.

The same Ptolomy (*from whom I cannot dissent*) *seems to assert, That no part of any house remains void of vertue; and my self am of opinion, I think not idlely, that every planet that is in any house shall be said to be*

be in that house where he is found, from the beginning of the house even to the end thereof; and therefore I say in the house not in the sign, because sometimes the same house comprehends more than one sign and sometimes less; for it seems ridiculous that any part of any house should continue idle, and be left void of virtue.

The 60th is to consider, Whether the Significator be in a sign fixed, common or movable; because in a fixed sign he signifies stability and continuance of the thing begun or to be undertaken or inquired of. In a common sign, a change with a return or repeating of it, that the same will once be broken off and afterwards begun again, or something added, or other alteration happen; for which reason in things that require alteration, as buying, selling, or the like, we should put the Significator and Moon, or one of them, into a common sign; but in a moveable sign it signifies a sudden change, a quick dispatch or end, whether good or ill. And therefore in matters where we desire a sudden conclusion, we ought to put the Significator in moveable signs; but in things that we desire should be fixt and endure, we ought to place them in fixed signs, where we would

have a mean, let them be in common signs, understand the same always of the nature of the Moon, if at any time thou canst observe it.

The 61th is to behold, Whether the Lord of the Ascendent, or Moon, be with the Dragons head or tail; for that is an impediment in all affairs, and the hindrance or mischief will proceed from a cause signified by that House in which such conjunction happens. But no Conjunction of the Dragons head or tail hurts, unless it be corporal; for they have no Aspect nor Opposition. And it is worse when the Significator, or Moon, goes towards them, than when they go from them: For in the first case is signified the mischief in its full height, like a man in a Ship that is split in the Sea, when there is no hope. But in the last, 'tis like a Ship that is only in danger, but has hopes and probabilities of escaping. And note, That when the Significator, or Moon, goes to the Dragons head, its malice is augmented, for its nature is to encrease; and when they go to the tail, the mischief is not absolutely at the worst, as 'tis when they go from it; that is, within one degree: for from one degree forwards 'tis not so great as in that degree, although much;

much; and from 1 to 3 less, and from 3 to 5 yet less, and from 5 to 7 very small; from 7 to 9 smaller, and from thence to 12 little or nothing at all.

The 62th is to consider, Whether the Moon be void of course? for that signifies that the thing enquired after shall scarce ever come to a good end, or not without much labour, sorrow and trouble, unless the Lord of the Ascendant, or Significator of the thing, shall be in very good condition, and then it may be hindred, but not wholly frustrated: yet 'tis a good time then for drinking, bathing, feasting, *&c.* and to use ointments for taking away of hair, especially if she be in *Scorpio.*

The 63th is to consider, Whether the Moon be far from the Conjunction of the Infortunes, so as not to cast her beams on theirs, for then the event will be good, but rather if she touch with her beams those of the Fortunes. And yet better, if besides this the Lord of the Ascendant, or of the business, be in a good condition; for if they be not well disposed, it may impair the good promised, but not wholly prevent it.

The 64th is to consider, Whether the Moon

Moon be in *Cancer*, *Taurus*, *Sagittarius*, or *Pisces*; for it signifies good in the business, although she be joyned to the Infortunes, and not to the Fortunes; nor does she, being void of course, prejudice so much in those places as elsewhere. provided she be not combust, for then they will advantage her little or nothing.

The 65th is to consider, Whether the Lord of the seventh is afflicted or not? for that will be an impediment to the business. And you ought to defer judgment, if you can, and warily search always whence such impediment shall arise, as well by the conjunction of the Lord of the seventh with the Planets, as by their separation; and also of the Moon: so mayst thou find whence it will proceed, and afterwards give judgment with more safety.

The 66th is to consider, When the Infortunes threaten mischief, whether the place on which their threats fall, be the dignity of any of the Fortunes? and whether such fortune behold the same place by *Trine* or *Sextile*? for then it will take away the mischief, and annul it wholly. If by a Square, it will only lessen it; if by an Oppositon, take away some part of it: But if it cast no Aspect at all, the mischief

will happen; but it will proceed from honest just persons, and it may be the Querent suffers rightfully, being cast in a just cause before a Judge, or the like. But if the aforesaid place be the Dignity of an Infortune, the prejudice will come from unjust men, false witnesses, a corrupt Judge, or some sentence unjustly given through a mistake, *&c.*

The 67th is to consider, Whether there be any Eclipse near, which is less than 12 degrees from the Significator? for the same will bring damage and mischief to the Querent or business, unless there be there a Fortune which hath Dignities in the same place, for then the same is abated: but if there be no such, thou oughtest to look what Planet beholds the said place of the Eclipse, and how. For if the Fortunes behold it, they do but augment the evil; and if they are Infortunes, they lessen and abate it: which seems a kind of riddle or wonder in Art.

The 68th Is to consider, in questions relating to sick people, or decumbitures, Whether the Lord of the seventh, and seventh house it self, be free from impediments? for if it be, the sick may safely trust himself to the care of the Physicians,

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for Medicines will do very well. But if the seventh house and his Lord shall be afflicted, *Ptolomy* saith, *The Physician must be changed, for neither his Physick nor care will do any good; for the seventh signifies the Medicine, as* Zaell *saith; or at least the Disease grows chronical and lasting. The like is to be expected if the same positions happen at the beginning of any cure.*

The 69th is to consider, Whether the Significators of the Ascendent, and of the house signifying the thing enquired, be of equal strength and debility? for then thou canst not safely give judgment; but in such case thou must mind the Lord of the Conjunction or Prevention (as the thing is either conjunctional or preventional) which was last before, and by that judge. But if the Lord of the Conjunction or Prevention, and of the thing, be still equal, thou must then turn to the *Moon*, and see to whom she first applies, and thence deduce judgment. If she joyn not to any in or from the sign in which she is, take that with whom she joyns first in the next sign, and this is very considerably useful.

The 70th consideration is, To mind another secret not well searched into by Astrologers, but often times doing them

much prejudice; that is, See in all questions, *&c.* whether the Lord of the New or Full Moon, preventional last before, be in any of the Angles of the thing enquired after; if it be, it denotes that the business will be accomplished, unless it be the Querents own fault, (or that God over-rule against it) though perhaps by other significations it seemed not likely. But if it shall not happen so, but only the same is in the Ascendant, and the other Significators, that is; the Lord of the Ascendant of the thing enquired of, and the Moon, or any of them assist, the thing will be done with ease. If it be in cadent houses, it will scarce ever be, though other Significators seem never so favourable; and if two at least of them be not so, take it for certain it will never be done.

The 71th Is to consider, Whether the Significator falls between the Ascendant and the twelfth, for that signifies continuance or length of time, when a thing will be done; or if done already, how long it will continue in days or hours. If between the twelfth and the tenth, it notes half weeks; between the tenth and seventh, months or weeks; between the seventh and fourth, years; and between the fourth and the Ascendant, half years.

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The 72th is to observe, That if the Questions be of a journey, and the Moon afflicted, it is not safe to undertake it; but if it cannot be put off, make the Planet that afflicts her Lord of the Ascendant at the time of the Querents setting forth.

The 73th is to mind, Whether the Question signifie good or evil? If good, Whether the Fortunes behold the Significator of the Question, or the Moon? for then the good thereof will be increased; but if the infortunes cast in their beams, as much or more diminished. But if it originally signifie evil, and the Infortunes behold the Significator or Moon, as aforesaid, the evil threatned will be increased, and become much worse.

The 74th is to consider, Whether the Significator be in his first station, going to be retrograde? for that signifies crosness and inobedience; and that the matter, though never so probable, will not be accomplished. If any work or building be then begun, it will not be finished. And if such Significator, so asserted, be then under the earth, such building shall not be raised to any purpose in thirty years, and then not finish'd; and if it be raised a little then, it will be a raising thirty years

more. And if not then compleated, it will not be compleated till ninety years after its first; and if not then, it will never be finished, unless the property be altered, and come into the possession of strangers from its former owners. But if the Significator be in his second station, going to be direct, it notes, that the affair will be done, but slowly, intricately, and with pains and trouble. And if any Edefice be then begun, it will be finish'd, but not so soon as was at first believed, provided the Significator be not under the earth; for then he that begins it shall never make an end of it, nor raise it very high above the earth.

And note, A Planet in this second station signifies an aptness, and the renewing and strength of every thing; but in his first station, dissolution and destruction. Remember and understand those things well, for they will often come in practice.

The 75th is to consider, Whether the Moon be afflicted by any Planet? for then whatever the question be, the same will suffer impediment. But if the Moon be in a good place from the Ascendant, so as to behold it with a *Trine* or *Sextile*, or if the Planet that afflicts her do behold the same, either

either of those *Aspects* will mitigate the mischief intended, and it may be wholly take it away, as the said afflicting Planet is disposed; so that he be not cadent from Angles, nor from the Ascendant, nor in his fall, that is with the seventh from his own house. *Zael* seems to say, *That if an Infortune afflicting be cadent from the Ascendant, or retrograde, it causeth fear in the Querent; but I alwaies fear the affliction of the Moon above all other impediments, and scarce remember that I ever saw a good end of any thing where she was afflicted. And in journeys, if to war, was apprehensive of the Querents case and person; if for traffick, of straits, quarrels, sadness in his travels, and loss of money,* &c.

The 76th is to consider, From what Planet the Moon seperates, and which she is joyned to; he whom she seperates from signifies what hath been, the other what is to come, as we have said. And therefore if she seperate from an Infortune, and applies to a Fortune, the worst is past; and what hitherto hath been had, will end happily to the Querents content. But if she seperates from a Fortune, and goes to an Infortune, understand the contrary; the thing was good in its beginning, but proves naught in the end. If from a Fortune

tune to a Fortune, it was and is good, and will have a laudable end. If from an Infortune to an Infortune, it will be an ugly conclusion.

The 77th is to consider, Whether the Lord of the Ascendant, or Moon, be in opposition; that is, whether the *Moon* be in *Capricorn*, *Mercury* in *Sagittarius* or *Pisces*, or *Venus* in *Scorpio* or *Aries*, the *Sun* in *Aquarius*, *Mars* in *Taurus* or *Libra*, *Jupiter* in *Gemini* or *Virgo*, *Saturn* in *Cancer* or *Leo*? for then such Lords of the Question abhor the business; nor does he love it should be accomplished, but is rather against it.

The 78th is to consider, The House that signifies the thing whereof the Question is ask'd. For the first signifies the Person, the second Substance, the third Brethren, *&c.* as we before have taught; and as it shall appear, so judge, having duly pondered all circumstances.

The 79th is to consider, Whether the Significator, or Moon, be joyned to good or ill Planets by Conjunction or by Aspect, which is diligently to be heeded and distinguished; for a corporal Conjunction with the Sun is the greatest misfortune can befal a Planet. The

The 80th is to consider, How the Significator is posited in respect of his own house, whether in the second, third, or fourth, *&c.* sign, from it, according to the signification of that sign, shalt thou judge as thou wouldest. Judge of any Planet in such an house from the Ascendant.

The 81th is to consider, Whether the Significator be in an angle, or in a succedent, or cadent house? for how much any Planet is near to the cusp of any angle, so much is he the stronger; how much the farther, so much the weake. And by how much soever he shall be nearer the cusp of a cadent house, so much shall he be the weaker; how much the farther, so much the less weak.

The 82th is to consider, Whether the Significator receive disposition or virtue from any Planet, Fortune or Infortune. If from a Fortune, it signifies good; and the better, if such Fortune be in a good condition. If from an Infortune, the contrary; and so much the worse, by how much the more weak and afflicted he is.

The 83th is to consider, Whether the Fortunes and Infortunes are equally strong in the Question? for that signifies

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no positive judgment, either good or ill; but a kind of indifferency, and that the busines will bring neither gain nor loss.

The 84th is to consider, Whether the Fortunes or Infortunes are strongest; for if both be strong, and the Fortunes prevail in strength, it signifies a kind of mediocrity of good; if the Infortunes in such a case are strongest, a mediocrity of evil; not in excess on either side.

The 85th is to consider, Whether part of Fortune fall in a good or bad place of the Figure; that is, in an Angle, or in a Succedent, or in a Cadent house; and how the same is Aspected, and by whom, a Fortune or an Infortune? and whether it be in reception of that Planet by whom it was aspected? For questions may sometimes seem good, but the part of fortune happening in an untoward place, weakens it much, and renders it less profitable, so as to deceive the Querents hopes. And on the contrary, a question may seem ill, yet the part of Fortune happening luckily, joyned with a good Planet that receives it; *&c.* lessens the evil, and not so much happens to the Querent as the Figure otherwise seems to threaten.

The 86th is to consider, Whether either of the Infortunes beholds the Significator, both Retrograde, Cadent, Peregrine, and in Signs contrary to their respective natures? for then they bring such an absolute mischief as cannot be avoided, nor averted by any thing but God alone. And if any shall be born under such positions, he will alwaies be a beggar, let him do what he can: or if any house be built then, no man shall ever live happily, or get money in it; but by losses and crosses his estate and goods shall moulder away, and come to nothing; and his most probable designs strangely frustrated and destroyed, unless the Divine Goodness in mercy interpose.

The 87th is to consider, (*Novenarium Lunæ*) which is a thing much to be heeded, for it often hinders the Astrologer from discovering the truth, and leads him into errour, not knowing the cause that makes him deceive.

The 88th is to consider, The Planet from whom not only the Moon seperates, how he is disposed, and next to whom she is joyned, so that there be not above 5 r minutes distance between them; the first signifying what is past, the second what is now

now present, as we have already said; but also look to whom she will be next joyned after seperation from him with whom she is at present: for he will signifie (according as he is disposed) the issue, or what is to come.

The 89th is to consider, The (*Duodenariam Lunæ*) a thing very observable in many cases, even more than divers things that we have said, for there is greatest danger of mistakes in abstruce considerations, and such as Astrologers rather through sloth than ignorance do not regard; whereby they often fall into disgrace and contempt of the rabble, rather than take a little pains.

The 90th is to consider, Whether the Lord of the house in which the Sun is, and of that wherein the Moon is, and also the Lord of the Ascendant, be all oriental, and in Angles, (though that rarely happens) and mutually behold each other from good places with friendly Aspects; for these positions shall signifie the greatest good, and most superlative fortune imaginable. If they shall not be all so disposed, the remaining part shall signifie prosperity and felicity proportionably, as far as they are able, though not in so vast a measure.

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The 91th consideration, Is to observe in Questions or Nativities, Whether *Mars* be in any of the Angles of the Figure, especially in fixed Signs; or when *Scorpio* ascends, for then he destroys all the good signified by that question, or at least much impedes and diminishes it, unless *Jupiter* behold him with a *Trine* or *Sextile*; for then his malice is mitigated: but yet as *Jupiter* is either strong or weak.

The 92th is to observe in Nativities and Questions, especially of death, Whether the Lord of the house of death, or Significator of death, or Lord of the house in which the Lord of the eighth is posited, applies to the Significator of the Native or Querent, or he to them; because a Planet so affected becomes the destroyer of life, and kills as well if it be a Fortune as an Infortune, and that whether there be a reception or not.

The 93th is to consider, If the Question concern a thing that one would desire of another, or that one would get out of a secret hidden place, Whether the Significator of the Querent, or thing inquired after, behold *Saturn*, or is corporally joyned to him; or whether *Saturn* be in the house of the thing inquired after? for

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then the business will hardly be done, or not without much labour and trouble, and more tediousness than the Querent can imagine.

The 94th Is to consider, in Questions, *&c.* Whether the Significator of the thing inquired about be Cadent from the Ascendant, or other Angles, or from the house that signifies the thing or business sought after, or its Lord? or whether he be Retrograde, or in a bad condition with the Sun; or whether there be in the said house signifying the thing inquired after, a Planet Cadent or Retrograde, or in such ill condition with the Sun, or in an ill place from him, or ill aspected by him? for any of these things signifie a hindrance to the thing, although otherwise the question seem good and probable.

The 95th is, Whether the Planets signifying the thing sought, joyn mutually with each other? for that signifies it will be done; yet be not too confident to judge so, till thou hast well weighed the nature of the Sign wherein they are joyned, whether it be of their own nature; for then it will be easie, otherwise difficultly, or scarce at all.

The 96th Is to consider in Questions which

which seem to shew, that what is enquired after shall be perfected, Whether the Significator of the thing, and the Moon, are in Angles? for if they be both above 25 degrees from Angles, it will not be accomplished; but if one shall, and the other shall not be so far off, then it may be done, but with difficulty, unless it be a journey; which will speed well enough, if the Significator be remote from Angles.

The 97th Is to consider, In what climate thou receivest the question? for judgement must be varied as the ascensions of Countreys and climates differ, there being not the order in the ascensions or elevations of Signs, in one climate as in another, nor the same Ascendant in one Region as in another. *Beware therefore of a mistake here, for it will be very unhandsome and blame-worthy; for whatever part thou travellest towards, from one Region to another, whether from the East to the West, from the North to the South; or contrarily, your Ascendant will be changed from one degree, from East to West in longitude, and è contra; and from the North to South, and the contrary. But some Gowned fools, or Monks in their Cubs, may arise and say, If your judgments are changed according to the sci-*

tuation of Nations, they are false. But there is no talking to such Brutes, they neither understand nor believe, nor is any thing probable to them; yet there are some very learned men amongst them, such as Conradus Brixiensis, *a preaching Frier, who extellently understands Art, and practiseth it honestly.*

Want of heeding what I have said hath made Astrologers to err, and I doubt doth so still; for right judgment cannot be given but by the Ascendant and other Houses; and therefore if those vary, those must do so too. Therefore you should have Tables of Elevation for every Climate and Region; yet 'tis more difficult to find out the difference of one Climate from another, than of one Region or Country from another, according to the longitude; for if thou hast Tables of the Elevation of the Signs in any Region from East to West, thou mayst by guess find the Elevation in another, which way thou pleasest either towards the East or West according to the same Climate, by taking the difference; but in divers Climates thou canst not so easily conjecture.

The 98th Is to observe, Whether i what appears by the Sign likely to be effected, be signified by the Planets by Corporal Conjunction, or Aspect, or translation of Light? if by either of the two first th

he thing will be effected by the Querent, nd the party enquired off, without any hird persons intermedling; but if by the ast, it shall be done by Embassadors, Friends, or some person interposing himelf; and it shall be brought to pass by a person or thing signified by that House, whose Lords translates the lights, as aforesaid. Thus if it be the Lord of the second, t will be done by expences, or a piece of noney: if by the third, by some brother, or the like; if by the fourth, by the father, &c. according to the respective signification of each House.

The 99th Is to consider well in Questions, Nativities &c. what will certainly come of them? for sometimes by the Figure, a thing seems likely to be absolutely done; but is not wholly, but in part: sometimes it is wholly perfected, and sometimes neither wholly nor in part; upon which account Astrologers are often blamed, and scarce know how to excuse themselves, not knowing how this comes to pass, being a difficult point; and of a most subtle disquisition; so that the Ancients would not meddle with it, save only the most honoured *Albumazar* said something more than the rest, whose judgments I have

found more efficacious and correct than others, though *Ptolomy*, the great explainer of this Science, must be acknowledged more curious than the rest. Now that which I say, is the consideration of certain fixed Stars: *Note that these fixed Stars are now removed many degrees forwards in the Ecliptick than they were in* Bonatus *his time, in respect of longitude, which ought to be carefully considered by the industrious Astrologer, which I shall name, whereof some are of the nature of the Fortunes, and perfect those things with them not like to be perfected by the significations of the Planets; others are of the nature of the Infortunes, which suffer not things to be perfected according to the Planets significations; of which latter there are some in every Sign: as in* Guido Bonatus *his time there were two in the head of* Aries, *that is, one in* 13 *degrees and* 45 *minutes, the other in* 14 *degrees and* 45 *minutes, and are southern, and of the nature of* Saturn *and* Mars. *In* Taurus *are* 6 *stars, the first in* 9 *degrees and* 55 *minutes; the* Pleiades, *which yet are called and counted but as one, and are of the nature of* Mars *and the* Moon; *another in the* 13 *degeee and* 2 *minutes; another in the* 14 *degree and* 45 *minutes, called the* Devil; *another in the* 15 *degree, called the* Devils head; *another*

in

in the belly of Taurus, and 19 degrees and 15 minutes, called Aldeboram, which are all of the nature of Mars and Mercury. In Gemini there is one in 8 degrees, called the Shoulder of the Dog, of the nature of Mars and Saturn; another in 10 degrees and 15 minutes, of the nature of Mars, called the Warrior; another in 17 degrees and 55 minutes; another in 18 degrees and 52 minutes, called the Witch, of the nature of Sol and Mars. In Cancer there is one in 2 degrees and 3 minutes, called the Camel, of the nature of Saturn and the Moon; another in 7 8 degrees and 55 minutes; another in 13 degrees, called the Western Camel, of the nature of the Sun and Moon; another in the same degree, called the Foot of the Dog, of the nature of Saturn: and another in 17 degrees and 55 minutes, of the same nature. In Leo there is one in 15 degrees and 55 minutes, of the nature of Saturn In Virgo two, one in 7 degrees and 11 minutes, of the nature of Mars; the other in 15 degrees, of the nature of Saturn. In Libra one in 26 degrees, of the nature of Saturn. In Scorpio three, one in the first degree and 3 minutes, another in the 8th degree and 7 minutes, another in the 9th degree, all of the nature of Mars. In Sagittarius two small ones, one in 19 degrees and 2 minutes, the other in 21

degrees and 2 minutes, of the nature of Saturn. *In* Capricorn *two, one in 27 degrees and 2 minutes, the other in 29 degrees and 5 minutes, both of the nature of* Saturn. *In* Aquarius *one in 9 degrees and 4 minutes, of the nature of* Mars *and* Saturn. *In* Pisces *one in 4 degrees and 7 minutes, of the nature of* Mars *and* Mercury.

All these Stars are hurtful and malevolent, hindring and destroying things after they seem probable to be accomplished, and therefore to be avoided as much as is possible. Here 'twill not be superfluous, but very convenient, to insert a Table of the fixed Stars, that have small latitude, as they are now placed, or rectifie them for some succeeding years.

The 100th Consideration is, To observe the fixed Stars assisting and promoting the accomplishment of things; which are thus scituated. In *Aries* there are two, one in 5 degrees and 6 minutes, of the nature of *Jove* and *Venus*; another in the 26th degree and first minute, of the nature of *Jupiter*. In *Taurus* three, one in the first degree and 3 minutes, another in 8 degrees and 7 minutes, and the last in 9 degrees and 1 minute, all of the nature of *Venus*. In *Gemini* are two Stars, one in 19 degrees and

and 2 minutes, the other in 21 degrees and 8 minutes, both of the nature of *Jupiter*, and of the second magnitude. In *Cancer* likewise two, one in 2 degrees 2 minutes, the other in 29 degrees 5 minutes, both of the nature of *Jupiter*. In *Leo* one, in 9 degrees 4 minutes, of the nature of *Jupiter* and *Venus*. In *Virgo* one in 4 degrees and 7 minutes, of the nature of *Venus* and the *Moon*. In *Libra* two, both of the nature of *Jupiter* and *Venus*, one in 13 degrees and 45 minutes, the other in 14 degrees and 45 minutes. In *Scorpio* four, one in 9 degrees 55 minutes, another in 13 degrees 1 minute, a third in 14 degrees 45 minutes, the last in 19 degrees 15 minutes, all of the nature of *Jupiter*. In *Sagittarius* two, one in 10 degrees and 15 minutes, the other in 7 degrees and 55 minutes, both of the nature of *Jupiter*. In *Capricorn* three, one 2 degrees and 3 minutes, another 7 degrees and 55 minutes, the other 7 degrees and 55 minutes, all of *Jupiter*'s nature. In *Pisces* two, one in 7 degrees and 11 minutes, of the nature of *Venus*, the other 14 degrees and 59 minutes, of the nature of *Jupiter*. Wherefore always when thou findest the Significator in a Corporal Conjunction with any of these, thou mayst pronounce happiness and a good end.

The 101st Consideration is, To mark in Nativities or Questions, which Planet is the cutter off of life or years, or hinderer of a thing from being done? for he it is who destroys the life of the Native, *&c.* who is strongest in testimonies of dignities or power. Yet *Messahala* concealed this, and discovered the same and another useful secret onely to a certain Scholar of his, who out of pride appropriated the same to himself. *Now after thou hast found who is this destroyer, &c. then see to whom the Lord of the Ascendant or the Moon is joyned (who participates in signification of every thing, as we have said before) or the Lord of the thing enquired after, and Lord of the House of the Moon, or one or more of them; for if it be joyned to a Planet Retrograde or Combust, or Cadent from the Ascendant, or any other Angle, or to any of the Infortunes who doth not receive him; or is afflicted by an Infortune, which cuts off the light of the Significator: the thing is destroyed, and so the years of the Native are diminished, and he lives not long.*

Further, if the Lord of the Ascendant or the Moon, or the Lord of thing enquired after, be joyned to a Planet who is free from the Conjunction of the Infortunes, and so is safe as

to

to himself, but is joyned to another Planet afflicted some of the aforesaid ways, the matter shall be brought to naught, even after it seems accompilsh'd and the Natives life shall be suddenly cut off, when there is all the probability that may be of the contrary: And this will also happen though there be no Conjunction with the killing Planet, if only the Significator, or Moon, be afflicted in manner aforesaid.

The 102d Consideration is; Of things signified, how they shall be found or known, and from what Significator they are to be taken? which must be from the Significators of the Querent, and of the thing questioned or enquired after: which two Significators, if they shall be joyned together with the Moon, it signifies wholly and absolutely the effect of the thing; if not joyned, then the contrary. And from the Conjunction of the Significators we ought to know why, or by what the question is made. And by the Lord of the House in which such Conjunction happens, we know of what the question will be, or the end thereof; for if that be a Fortune, it will be good, according to the condition and signification of such Fortune, and the House wherein he is, and signification of

of the Lord of that House, and of the place in which the Lord is posited of that House wherein its self is. But if it be an Infortune, it will be bad, according to the signification of the Infortune, and such other positions as aforesaid. If the Lord of the House or Exaltation, or of any two smaller Dignities, casts an Aspect, or there be a translation of Light, you may know by that the question shall be brought to pass; but if there be none of these, it cannot be precisely known, but it will be by or from a cause not yet discovered; and by the Aspects of the Fortunes or Infortunes may be known what will be the effects.

The 103d Consideration is, To mind in Nativities and general Questions, in what House the part of Fortune happens; for from the things signified by that House will the fortune or gain of the Native or Querent arise, if the same be well disposed; otherwise the same will be cause of his misfortune and loss.

The 104th Consideration is, To observe in Nativities and general Questions, whether the Significator of the Native or Querent be posited in the seventh from his own House, or in Opposition to the Lord of

of the Ascendant? for he will not in such case signifie gain from the things signified by that House, but rather expence and loss.

The 105th Consideration is, To observe in Nativities or general Questions, whether that an Infortune unfortunate be in the seventh? for that signifies that the Native or Querent shall not live in peace or any delight with his wives, sweet-hearts, or companions, but will perpetually have brawls and quarrels with them; it seldom happens otherwise from such a position.

The 106th Is to consider in Nativities and general Questions, if a Fortune fortunate, and no way afflicted, be in the seventh? for then the Native or Querent shall be happy in good wives and associates, yet shall have many rivals and persons that hate him, but rather out of envy than cause, so that he shall seldom bring his enterprizes and designs to pass, without much labour and trouble.

The 107th Is to consider in Nativities and general Questions, whether *Mars* be in the second or in the tenth, and well disposed? for it denotes that the Native or Querent shall gain a Fortune or Estate by

by those persons that deal or work in Iron and Fire, as Smiths, Furnace men, Glasmen, *&c.* or in Victualling, or keeping Innes, Taverns, *&c.* But if *Mars* be weak or afflicted, loss and damage from all those.

The 108th Is to consider, If either of the Planets beholds two Houses? for his vertue and fortitude shall be in that wherein he hath most dignities, and which is most proper for him, and the thing he signifies.

The 109th Is to consider, Whether the Lord of the fifth be in the seventh afflicted? for then the Native will never be happy at Feasts or Banquets, either be averse from or sleighted at such meetings, or some affronts put upon him; nor will he ever go neat in his clothes, nor get any credit by them.

The 110th Is to consider in Nativities, *&c.* whether *Scorpio* ascend? for such a Native is never like to get any great preferment in the *Roman* Church; because *Cancer*, the Exaltation of *Jupiter*, natural Significator of Clerks, will then be in the ninth House, which signifies the Church, and *Jupiter* is an enemy to *Mars*, who is Lord of the Ascendant.

The

The 111th Is to consider in Nativities and Questions, especially of Law-suits and Controversies, whether the *Dragons tail* be in the seventh? for that signifies damage or overthrow to the Natives enemies, and prosperity to the Native or Querent, because the head will then be in the Ascendant. If it be in the eighth, it denotes the decay and loss of their estate or substance, and increase of the Natives. In the third, prejudice to the Natives Brethren. In the fourth, to his Parents. In the fifth, to his Children. In the sixth, to his Servants. In the ninth, to his Journeys. In the tenth, to his Preferment. In the eleventh, to his Friends. In the twelfth, to his Cattel of the greater sort, *&c.* and so to all other things signified by each House respectively; so do *Saturn* and *Mars* also, but not so much. Likewise 'tis observable, that other ill positions may make void the said significations, but not so much as *Saturn* and *Mars*, unless they themselves are Significators of the mischief, and then much of their malice is abated.

The 112th Is strictly to examine and regard in every Nativity or Question the Ascendant; for whosoever shall have *Virgo* ascend, and *Mercury* in a good condition,

or

or at least not afflicted; if he study and practise Physick, he shall have success, and do great cures, but shall be unhappy in his salary or profit thereby; not being able to get his fees of most of his Patients: and besides, shall be unhappy in Law-suits. But if he follow the Law, he shall be unfortunate in all his business, and slighted; his words, though never so prudent, not regarded, no not by them for whose advantage he speaks, but a fools discourse prefer'd; and whatever he meddles in shall fadge untowardly, and people be his enemies without cause, and asperse and scandalize him they know not why. But far otherwise will it be if *Sagittarius*, *Taurus*, or *Pisces* ascend, and *Jupiter*, *Venus* and *Mercury*, shall be all in the Ascendant, or if *Jupiter* and *Venus* shall happen to be in *Zaminium*, or the heart of the *Sun*, whatever the Ascendant be, the Native shall be admired as a Prophet, and all his words received as Oracles, or the dictates of destiny.

The 113th Is to consider, Whether either of the Infortunes be in the 9th House, and without Dignities? for then the Native or Querent shall be often blamed and accused, and that without cause, as much as for one: But if Fortune be there well affe-

affected (especially having dignity there) he shall on the other side be praised, applauded, and honoured, whether there be cause or reason for it or no.

The 114th Is to consider, Whether the Lord of the eighth be a Fortune, and in the second? for then the Native or Querent shall gain considerably by the goods of people deceased, of his enemies, and by his wives, especially if such Planet shall be free from impediment, or have dignities there. But if an Infortune be there, it signifies loss and decay of the Natives estate, unless he have dignities there, and be otherwise well affected, and in good condition, for then it will be little or no prejudice; but without dignities, and in an ill state, it wholly and totally destroys and ruins all hopes of estate.

The 115th Is to consider, Whether the eighth House, or its Lord, be afflicted? for then shall the Querent or Native be damnified, and lose an estate by the death of a wife, which she enjoyed for life, or the like.

The 116th Is to consider, Which of the Houses, or their Lords, are afflicted, or under impediment? for that signifies, that

hurt

hurt and damage will accrue to the Native, by reason of the things signified by that House; and so on the contrary, if they are Fortunes, good and advantage from the same things.

The 117th Is to consider, If the *Dragons tail* be in the fourth; for that signifies, that whatever the Native or Querent shall get, shall be squandred away, and come to nothing; and wherever it is, it signifies damage to the Native in and from that House represented.

The 118 Is to consider, In what House a Fortune shall be fortunate and strong, well disposed, and not afflicted; for in and by these, persons or things by that House signified, shall the Native or Querent gain profit, and make his fortune; and so on the contrary of a House that is afflicted.

The 119th Is to consider, If the Lord of the second be in the seventh, and the seventh be in *Aries, Scorpio, Capricorn*, or *Aquarius*; for then the Natives enemies shall easily take away his goods and right; and if he associate himself with persons, they shall rob him; and his Wife, or Mistress, shall cheat him, and steal whatever she can from

from him; unless the Lord of the Ascendant be in *Trine* or *Sextile* to the Lord of the seventh, or in other Aspects with reception.

The 120th Consideration, is to observe, Whether the Lords of any of these eight Houses, *viz.* the third, fourth, fifth, sixth, ninth, tenth, eleventh, or twelfth, be in the seventh? for which soever of them is there, the person by him signified will prove the Natives enemy, unless a perfect Reception, and some good Aspect, as *Trine* or *Sextile* intervene. Yet a Square or Opposition with Reception, will abate the enmity, but not wholly prevent it. Thus if it be the Lord of the third, his Brethren will prove his enemies; if of the fourth, his Parents; if of the fifth, his Children, *&c.* nor shall he gain of or by them so much as he shall lose another time; or if any of them sometimes appear kindly, it will be but from the teeth outward, and for their own ends, *&c.*

The 121th is, Whether the Moon be in the eighth, and the Lord of the Ascendant in the Ascendant, second or twelfth, Retrograde? for then the Native or Querent will not be fortunate, nor have any luck at playing at Dice, or any other Gaming.

The 112th is, Whether part of Fortune be in the first 10 degrees of the fourth House, with the *Dragons head*, the *Moon*, *Venus* and *Jupiter*, and they direct? for that signifies that the Native shall be lucky in discovering and finding out hidden treasure. If it be in the second 10 degrees, or but with two of the said Planets, he shall find some, but not in so great quantity. In the last, 10 degrees, and with but one less, and yet a considerable parcel: and if only the part of Fortune be there, not afflicted, then a small quantity. If the *Sun* behold it with a *Trine* or *Sextile*, it will be Gold uncoyned; if the *Moon*, Silver; if *Jupiter*, a mixture of Gold and Silver, *&c.* If *Venus*, precious Stones, Lockets, and for the most part Womens Ornaments. But if they be Retrograde, he shall discover the treasure, but not for himself, another shall get the profit. If the Lord of the eighth behold the Lord of the Ascendant with a Square or Opposition, the finder shall die by reason of it; but if it be with a *Trine* or *Sextile*, he shall only catch some small sickness or disease. If the *Dragons tail* be there instead of the *head*, he shall find it, but it shall be taken from him; or being ignorant what it is, he shall give it away almost for nothing. And

if the *Moon* be then separated from the Lord of the Ascendant, and joyned to an Infortune that afflicts her, he to whom 'tis so given shall have little profit by it. If *Mars*, or the Lord of the eighth, behold the Lord of the Ascendant, they that take it from him shall kill him. But if *Mars* and *Saturn* shall be in the place of *Jupiter* and *Venus*, the business will be only Brass, or Copper, or Lead. And if the Lord of the Ascendant be with them, the discoverer is wearied with it, whatever it be, whether vile or precious.

The 123th Consideration is, To observe in Nativities or Questions, Whether the Sun and Moon are in Conjunction in one and the same minute, both according to longitude and latitude; and any of the Fortunes in the Ascendant, that is, within 15 minutes above the Cusp thereof, or 24 minutes below it; for that signifies that the Native shall be happy in getting a great estate and heaping up of money; but if they be only in exact Conjunction to longitude, and not according to latitude, and their distance one from the other be within 15 minutes, he will still be fortunate in acquiring substance; but so much the less, by how much the further such

distance is; and so proportionably. If they happen to be above 15 minutes distance, the same thou mayst conclude if the Moon shall be ill the very minute of Opposition to the Sun, and a Fortune be in the seventh, which signifies the estate of the Querent or Native in respect of his wives, companions, or enemies. And if at that time of birth *Taurus* ascend, and the *Moon* be there, or the very minute ascending, or *Leo* ascending, and the *Sun* in the minute ascending, not afflicted by either of the Infortunes, it signifies that the Native shall get much money, and come to great preferment and honour; but if either of the Infortunes be in the said places instead of a Fortune, it denotes loss and destruction of estate to the Native or Querent by or on the occasions aforesaid.

The 124th Consideration is, To regard in Nativities and Questions, the Significators of the Querents and Natives estate, and also of his preferment, calling, or profession; which thou mayst take to be the Lord of the tenth, or of the Ascendant, if the other shall not be fit to signifie the same; for if the Lord, or Almuten of the tenth, be with the Light of the Tyne, or *erect and tall from it*, and distant 60 degrees or

or upwards, even to 90 degrees; if it be one of the Superiors, or 30 degrees if it be one of the Inferiors, and in the Angle of the tenth, or in the Ascendant within 30 minutes above the Cusp, or a degree and a half below it, and not afflicted, it signifies that the Native shall attain to the dignity and profession of his Ancestors, and not exceed it; yet shall be more skilful, excellent, and perfect therein than any of them: but if there be in either of the said Angles any of the aforesaid helping and fortunate fixt Stars with the Planet of Fortune, or any of the Planets, he will far surpass all his fore-fathers in dignity. And if such fixed Stars shall be of the first magnitude, and sole Significators, the Native or Querent shall be raised to vast honours and riches, almost inestimable: which if beheld by the Lord of the Ascendant, then his fame and honour lies in his own person; if by the Lord of the second, in his riches; if by the Lord of the tenth, in his Offices, Command, or Empire; and this though in never so poor and vile people; the meaner their condition was, to so much the greater height shall they arrive. But this shall not endure long, for they seldom go beyond twenty seven or thirty years. And look how much the more

sublime was their fortune, by so much the more grievous, miserable, and calamitous shall be their fall; for they shall die an ignoble filthy death; or if they escape it, the same shall happen to their next Successor.

The 125th Consideration, Is to observe in Nativities or Questions, what Sign ascends; if it be the Sign of a Planet that hath two Houses, the exercise or troubles of the Native or Querent shall be chiefly in those things signified by the other house of the said Planet, which shall lightly happen to him, and for the most part through his own means.

As if the Ascendant be *Aries*, he shall be exercised in such things as shall be the cause of his own death or fall, because *Scorpio*, the other House of *Mars*, will be then in the eighth House; but if *Mars* be well disposed, and part of Fortune happen in the 8th, he shall be very fortunate in all things signified by that House. If *Taurus* ascend, he shall be exercised in such things as shall cause his own weakness; because *Libra*, which is the other House of *Venus*, will be then the sixth House. But if *Venus* be well disposed, and part of Fortune in the sixth, he shall be most lucky in things appertaining to the sixth House. If the Ascendant be in *Gemini*, he shall be ex-

exercised in such things as shall occasion his being taken; because *Virgo*, *Mercuries* other House, will be on the fourth; but if *Mercury* be well disposed, and part of Fortune in the fourth, he will be prosperous in things belonging to the fourth House. If *Virgo* ascend, he will be exercised in things that will gain him honour and power, because *Gemini*, *Mercuries* other House, is the tenth: if *Mercury* be then in Conjunction with part of Fortune, and in the Ascendant, he shall acquire as it were a Kings revenue. But if *Mercury* be in the the tenth, with the part of Empire, fortunate and strong, he shall undoubtedly obtain a Kingdom, or supream Command. And if with this part of Fortune and the Moon be also in the tenth, he will be a mighty Prince infallibly. If *Libra* ascend, he shall be exercised in things that shall hasten his own death, because *Taurus*, the other House of *Venus*, will be then in the eighth. But if *Venus* be well disposed, and part of Fortune in the eighth, he will be lucky in things represented by the eighth House; and so of any other Sign. *Scorpio* ascending, the Native or Querent shall bring diseases on himself, because *Aries* is on the sixth. *Sagittarius* ascending, he shall fool himself into captivity,

because *Pisces* is on the fourth. *Capricorn* ascending, he shall gain much by his industry, for *Aquarius* is then on the second House. But if *Saturn* be ill disposed, he shall squander away and waste his own substance idlely. If *Aquarius* ascend, he shall procure himself many secret enemies, because *Capricorn* will be then in the twelfth House. If *Pisces* ascend, he shall raise himself to honour, *&c.*

The 126th Consideration is, To take notice in Nativities or Questions, whether *Mercury* be Significator wholly or in part fortunate and strong, and in *Capricorn* or *Aquarius*? for then the Native shall be of a profound and piercing wit, and great understanding; one that shall dive into the bottom of things, and see from the beginning what the issue will be; and so much the more, if *Saturn*'s fortunate shall behold *Mercury* with a good Aspect, especially if *Mercury* be in *Aquarius*, which is the delight of *Saturn*; and still more if a Fortune shall be with *Mercury*, and he with one of the propitious fixed Stars. But if *Mercury* be in *Aries* or *Scorpio*, the Native will be bold, perfidious, unconstant, arrogant, and yet quick of apprehension; rather nimble to repeat or find out things

said

said by others, than invent them himself.

The 127th Consideration is, To observe in Nativities, if the Lord of the Ascendant be *Saturn* or *Mars*, and sole Lord of the Nativity, without any Fortune partaking in the dominion, the taste or smelling of the Native, or his complexion, shall not be like those of other men, for if it be *Saturn*, he shall delight in sowr or insipid things, as *Halion Ptolomy* avers; if it be *Mars*, in sharp and bitter, Flesh half stinking, Wine dead, and pall'd Aloes, snuffs of candles, dung, *&c.* as also with filthy, dirty unhandsome women, more than in others; or if it be a woman, in the homeliest men, *&c.*

The 128th Consideration is, In Nativities, whether the Ascendant be a human Sign, or the Lord of it in a human Sign? for that signifies the Native an honest, sociable and neighbourly man, more especially if both happen together: But if the Ascendant carry the similitude of some creature which men use to labour with, as *Aries*, *Taurus*, the last part of *Sagittarius* and *Capricorn*, the Native is very submiss and humble to men, yet very sociable: But if it be a Sign half feral, as *Cancer* and *Pisces*,

Pisces, he will be yet less sociable; but if it be a feral, furious or salvane Sign, as *Leo* and *Scorpio*, he will be of a bruitish savage temper, delighting in the woods, hunting, and living upon spoil and rapine; caring not to associate himself with men, so that he seldom remains long with his own Parents, or neareſt Relations.

The 129th Consideration is, To observe in Nativities, whether the *Moon* be in Opposition to the *Sun*, with any of the Stars called *Cloudy*, which are *Althazaic*, and the Head of *Gemini*, or in a place called *The Place of falling into the water*, which *Aquarius* spouts forth, or the drops of the Lion, said to be near his heart, and others which by reason of their mixture with each other do not shine distinctly.

☽ *For when the* Moon *shall not be above* 10 *minutes distance from them, according to Longitude and Latitude, it seems unavoidable, that the Native shall have diseases in his eyes, not to be remedied by any human help or medicine. If the* Moon *be then accidental in an Angle, and* Mars *and* Saturn *likewise accidental, not far distant from her, or opposing the* Sun *in any of the Angles, it signifies that the Native shall be blind of both eyes*

eyes at his death; nor does there appear any way whereby it may be prevented: But if it be not of Luminaries, but only one, he shall lose but one eye; if it be Sol, *and a man, the right eye; if a woman, the left eye; but if it be the* Moon, *and a man, the left eye; but if a woman, the right eye.*

The 130th Consideration is, To regard in Nativities, whether the *Moon* be joyned with *Mercury* by Body or Aspect, or there be a translation of light by any Planet between them? if there be nothing of this, and the Sign ascending be neither of the nature of *Mercury* or the *Moon*, and *Saturn* in a Diurnal Nativity, and *Mars* in a Nocturnal, and one be in an Angle, the Native will be mad, distracted, troubled with fits, a fool, or at least exceeding forgetful, unless a Fortune very strong shall at the same time behold the Ascendant, *Mercury* or the *Moon*; and so much the worse, if the Angle wherein such Infortune is happen to be *Cancer*, which is the Exaltation of *Jupiter* or *Virgo*, the Exaltation of *Mercury* or *Pisces*, the Exaltation of *Venus*: The reason is, because the *Moon* in Nativities is the general Significatrix of the Natives person, and the Planet with whom she is joyned, or its facul-

faculties and powers; and therefore if she be corporally joyned or applying to such Planet, the Native will prove of good understanding, and very well retain his senses and intellectuals. And if *Mercury* be in *Capricorn* or *Aquarius* not afflicted, but in good condition, the Native will be of an exceeding wit, and a great Philosopher; and if *Jupiter* and *Venus* be in (*Zamini Solis*) he will prove an Hermite or kind of Prophet, whose words shall be received as Oracles beyond those of other men.

The 131st Consideration is, To take notice in the Nativity of a man, whether the *Sun* and *Moon* be both in Masculine Signs, or both in one Masculine Quarter, or one Masculine Sign; for if so, it signifies that the Native's acts and temper shall be naturally such as belongs to men: But in a womans Nativity, the Luminaries so disposed make a kind of Virago, one that shall dispise men, and obtrude her self into their affairs; and such a one, if she marry, will be sure to wear the breeches.

If Venus *and* Mars *shall be both in Masculine Signs, the Native will be moderately affected towards the delights of* Venus, *and use them according to Nature and Law; but if*

if they happen to be Oriental, he will be more salacious and immoderate, inclinable to Incest, Sodomy, &c. But if they be Occidental, and in Feminine Signs, his sports will be nasty and bruitish; and so much the more, if Saturn *cast any Aspects to them: But if it be a woman, and* Mars *and* Venus *Oriental, and in Masculine Signs, she will abhor mens embraces, and take no delight therein, but rather please her self with some little wantonness with persons of her own sex. But if* Mars *and* Venus *be in Feminine Signs, and Occidental, she will love and take delight in mens kindness. And* Ptolomy *in his* Centiloquium *affirms, That if* Venus *be joyned with* Saturn *in a Nativity, and have Dignities in the seventh, the Native shall be somewhat faulty and untoward in his venerial caresses.*

The 132d Is to mark in Nativities, Whether *Mars* be corporally joyned with a certain fiery Star of his own nature in *Taurus*, called *Agol*, so that they are not above 16 minutes asunder, *Mars* applying thereunto, and the Lord of the House wherein the Luminary for the time ruling is posited, which is called the Lord *Anaubaa*, or of its Exaltation, and two others of its Dignities, and shall be in Oppositon or Square of *Mars*, and neither of the Fortunes

tunes shall behold the Ascendant, nor be posited in the eighth House; it undoubtedly signifies the Native shall be beheaded. And if *Mars* shall not be distant from it in Latitude above 6 minutes, it will infallibly happen so, not to be avoided but by God alone. And though a Fortune, Retrograde or Combust, should behold the Ascendant, yet it will scarce preserve him from beheading; only in such case it may happen not to be occasioned by his own fault; for a Fortune in such a case not impedited, may save him from such an ill death, and permit him to die in his bed; but then it will be of some capital disease, proceeding from a hot house, and this before he comes to be fifty years of age. But if *Mars* shall not be thus affected, yet if an Infortune be in the eighth, the Native shall come to an untimely or ignominious end; but if a Fortune be there in good state, he shall expire naturally; but if such Fortune be afflicted, he shall die of some mischance coming upon him. Ptolomy *in his* Centiloquium *tells us, That if the light of the Tyne shall happen to be in the mid heaven (I say in the conditions aforesaid) such Native shall be hanged. If either of the Infortunes be in* Gemini, *and the other in* Pisces, *his hands or feet shall be cut off, according to the significa-*

tion

tion of the Sign wherein the Planet is posited, which is most malevolent. If Mars *be in Conjunction with the Lord of the Ascendant in* Leo, *and hath no Dignities in the Ascendant, nor either of the Fortunes in the eighth, the Native shall be burnt to death; and if* Mars *be then Retrograde, Combust, or in his fall, it will be for some crime, otherwise by mischance, or unjustly.* Ptolomy *saith, That if* Saturn *in a Nativity be in the mid-heaven, and the Planet to which he is* Anauba *a* Dispositor, *be in Opposition to him, and a dry Sign on the Cusp of the fourth, the Native shall be knockt o'th' the head, and die by some ruins falling on him; but if a moist Sign be there, he shall be drowned; but if it be an human Sign, he will be strangled. If* Mars *or* Saturn *be in the Ascendant at birth, and Peregrine, the Native shall have a skar or mark on his face or head; if the Infortune be afflicted, Combust or Retrograde, the same will be very deformed, and much disfigure him, otherwise not.*

The 133d Consideration is, To mark in Nativities, whether *Gemini* or *Sagittarius* ascend, and whether its Lord be well disposed, that is, fortunate and strong, and likewise the Moon? for that signifies, that if the Native live, he will get great riches.

If

If *Virgo* or *Pisces* ascend, and its Lord, or the Moon, be well affected, he shall get money, and lay the same out well, and live splendidly, being beloved for his generosity and bounty. But in the other case, where the Ascendant is *Gemini* or *Sagittarius*, he will not be so liberal, but very frugal and sparing; besides, he who hath *Gemini* or *Virgo* for his Ascendant, may lose his estate, and come to want; but he that hath *Sagittarius* or *Pisces*, shall never lose his means, nor fall into poverty. If *Aries*, *Scorpio*, *Capricorn*, or *Aquarius* ascend, the Native will be miserably covetous; if *Jupiter* behold the Ascendant, he may somewhat mitigate the sordid humour, but will not wholly prevent or take it away.

The 134th Consideration is, To mind in Nativities, whether *Mars* or *Venus* be in the sixth, and otherwise well disposed? for that signifies that the Native shall be not really fit for Physick, and grow a perfect Doctor in every part of the Art. If *Mercury* be in Conjunction with *Venus*, and she Retrograde, he will make naturally a good Singer; but if *Mercury* be in the twelfth, not afflicted, he will be studious and famous in most Sciences, especially Philosophy.

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The 135th Consideration is, To consider in Nativities, whether the Lord of the Ascendant, and the *Moon*, and *Jupiter*, and *Venus*, are either all in the Ascendant, or whether *Jupiter* and *Venus* behold the Lord of the Ascendant, and the *Moon* in the Ascendant by a *Trine* or *Sextile*, and free from affliction? for then the Native will prove very strong and couragious, and none will dare to disobey his commands.

The 136th Consideration is, To note in the Nativities of Kings and Rich Men, and such Grandees as are fit to bear rule, whether both Luminaries are in the Degrees of their Exaltations, or in their own Houses in the same Degree one with the other, and free from affliction? for this signifies that the Native shall obtain great honours; for he shall be made Emperor, or something like it: so that he shall be as it were Monarch of the World, which shall continue to the fourth generation of his posterity. But if all the Planets below *Jupiter* shall be disposed of by him, and he shall receive vertue from every of them; notwithstanding the condition aforesaid, and afterwards commit both them and himself to *Saturn*, and both be Oriental from the Sun and in Angles, the Native will be a

person of great renown and power, although perhaps not with the title of King; but his fame shall endure for a long time, that is to say, all his life time; and after his death for three revolutions of *Saturn*, or longer.

The 137th Consideration is, To see whether *Mercury* be in Conjunction with *Saturn* in the Ascendant? for that signifies that the Native is a foolish talkative fellow, that would be counted wise; he shall speak ill of all, both men and women; the greatest wit he hath is to invent many lies; nor doth he ever open his mouth, but something of untruth appears intermixt with his discourse; so natural it will be for him to tell lies: *Saturn* gives him a foul tongue, and *Mercury* a sharpness of malice to employ it.

The 138th Consideration is, To see in Nativities, whether the two Infortunes are in the fourth House, or whether the Angles are possest with movable Signs, and *Mars* and *Saturn* in them? for then the Native will be poor, wretched, and infortunate above all others, all his life time, unless *Jupiter*, or the Lord of the Triplicity ascending, prevent.

The

The 139th Consideration is, To be careful both in Nativities and Questions, where the *Dragons tail* is? for that signifies the wasting and destruction of the thing signified by that House, and especially if it relate to gain: for in the first it signifies expences, and loss of gain to the Querent, from or by reason of his person; in the second destruction, and loss of money and substance; and in the third, loss by means of Brethren, Sisters, Neighbours, *&c.* in the fourth, damage that one shall sustain by ones Grand-father, Father-in-law, and such things relating to inheritances; and that the Native shall change houses often, and get little by it: in the fifth, damage from or by reason of Children; in the sixth, losses by Servants, or small Cattel; in the seventh, loss by Women, Companions, or open Enemies; in the ninth, loss by Religious men, and on the account of Religion; in the tenth, by or in his preferments, honours, *&c.* in the eleventh, loss by his Friends, or for their sakes; and in the twelfth, damage sustained by great Cattel, or by means of hidden Enemies.

The 140th Consideration is, To see whether the Significator of the thing in

queſtion, or the Moon, be ſo weak that it cannot bring the matter to perfection? and if they be, take the Significator of the Querent and thing enquired after, and ſubſtract the leſſer from the greater, and add to the remainder the degrees of the Sign aſcending, and project what they amount unto from the Aſcendant, and obſerve where it happens; for the Lord of that Sign ſignifies what was enquired of, and according to his condition ſhalt thou give judgment, as thou findeſt him fortunate and ſtrong, or infortunate and weak: For if the buſineſs concern a mans eſtate, and he be placed in the ſecond, as he is ſo ſhall the Querents eſtate prove; if in the third, the Brethren will be diſpoſed accordingly; in the fourth, thoſe of greateſt Relations; in the fifth, the Children; in the ſixth, Servants; in the ſeventh, Wives; in the eighth, Wives portions; in the ninth, long Journeys; in the tenth, his Preferments; in the eleventh, his Friends; in the twelfth, his Enemies.

The 141ſt Is to conſider in Nativities, the gifts and properties beſtowed on men by the fixed Stars, and how long they continue, together with the reaſon why they prove not laſting, as thoſe which proceed from

from the Planets, since it seems a little probable that they should continue longer than those; of which I do not remember to have met with any thing in the Ancients, save only that *Ptolomy* in his *Centiloquium* says, *The fixed Stars sometimes confer exceeding great benefits, but often times they end ill.* And *Almansa* in his Treatise to the great King of the *Sarazens*, *That the fixed Stars bestow notable gifts, and raise from poverty to happiness and high degree, more than any of the seven Planets.*

Now the reason that the gifts of the fixed Stars to men, abide less with them than those given by the Planets, is, because the fixed Stars being the Agents, and Men the Patients, the subject on which they are to operate, are not agreeable to them, nor are born to be able to receive their impression; for it is requisite that there should be some conformity and likeness, or agreeableness between the Agent and the Patient: but the fixed Stars are most slow in motion, and consequently in mutation, whence it comes to pass that their impressions require subjects and patients of the same nature; that is to say, such as are the most lasting, and carry a conformity with them to perfect or accomplish their

effects: For the revolution of the fixed Stars is finisht but in six and thirty thousand years, but the *Viventhipolis*, or life of man, generally exceeds not three revolutions of *Saturn*, that is to say, the space of ninety years. very few exceed that age (though possibly some may, by the addition of the years of some Planets to the years of the *Alcocoden*) in their Nativities, which bears no conformity or proportion with 36000 years to compleat the effects of their influences. And therefore as an Eagle cannot exercise the complement of her flight or power on a Fly, nor a Stone coming forth (*à funda*, *Trabathi*) do any great execution (*in Musciovem*) no more can the fixed Stars compleat the effects of their impressions; and therefore their gifts or the good promised by them, continues no longer with men, because men are of so small a duration, and subject to a swift mutability in respect of their motion. And upon this is that Aphorism grounded, that advises to make use of fixed Stars in the foundation of Cities, but of Planets in the erection of Houses; because Cities are generally of the longest continuance amongst corruptible things, and far more durable than particular Houses; for these in respect of their individuals do not endure always,

always, whereas Cities remain by a succeſſive building and rebuilding of Houſes; and therefore though Caſtles are very laſting, yet are they not equal in the reſpect to Cities; ſo that although we may uſe the ſuperior Planets in elections for building of Caſtles, it is better to take fixed Stars; yet ſtill becauſe Cities are of longer continuance than Caſtles, they are more appropriated to the fixed Stars, whoſe Subjects they are. For the impreſſions which a ſolid thing makes in a more ſolid thing, continues much longer than that which it makes on a leſs ſolid thing; and far leſs in a thing not ſolid, than a thing ſomewhat ſolid; and yet leſs in a very ſlippery tranſient thing, than in a thing leſs lubricous or changeable. Hence the impreſſions which the fixed Stars make on Cities, continue longer than thoſe on Caſtles; becauſe Cities are more correlative to them in length of time, and accordingly thoſe of Caſtles more durable than thoſe of Houſes, for the ſame reaſon proportionably. But bodies of men are more remote from thoſe fixed Stars than houſes themſelves, and ſo more corruptible; and for that cauſe their ſignifications apply leſs to them, or if they happen, abide but little; the ſignifications of the fixed Stars being

so great and noble, so high and free from corruption and mutability; that they cannot easily take upon them a variable commixture with things quickly corruptible and suddenly changeable, unless it be as oyl on water; for though it may enter into it, yet such impression will not long continue; for the fixed Lights operate with so much nobleness, that by reason of their long distance from those vile, corruptible, changeable bodies, and neighbourhood to the supream Light, their effects cannot remain in or with them, when they are lightly or suddenly changed and corrupted; especially in base people, and mean spirits; for they seldom transcend his person to whom they happen, and often times leaves him whilst he lives, and that to his damage, so great that God alone can prevent; as I affirm for the most part: though 'tis possible they may sometimes terminate in good and continue long: As it hath sometimes happened, that some have lived to the greatest years of the *Alcocoden*, of whom I never saw but one in my time, who was named *Richard*, who affirmed himself to have been a Courtier under *Charles* the Great, King of *France*, and that he had lived five hundred years. At what time there was a report of one that

that had continued alive ever since our Saviour's days, called *Johan Buttadeus*, because he had impulsed the Lord as he was led to be crucified, *Who said to him, Thou shalt expect, or wait for me, till I come.* The aforesaid *Richard* I saw at *Ravenna*, in the year 1223; and the said *John* is said to have passed through *Florilivium*, in his journey to St. *James's* at *Compostella*, in the year 1267.

Nor could the significations of the fixed Stars be applied, or adhere to men, nor sensibly remain in them, unless there were some *Medium* by which they might act upon them which are the Planets, which are secondary Agents, as the first are principal; for wherever there are diverse actions in order, attributed to several Agents, the principal act ought to be referred to the principal Agent, which in respect of the effects or corruptible things, was the primary cause, and the Planets as secondary; for that corruption which those in inferiors suffer, happens by reason of their too great distance from the incorruptible superiors; yet their effects sometimes continue long in Grandees, and persons very rich, who are apt for Empire, magnanimous, and of brave and excellent spirits;

such

such as in my time was the Emperor *Frederick* the Second, who when he was indigent and in great necessity, was arrived to the Imperial Dignity, and brought under his obedience all *Apulia*, the Kingdom of *Sicily*, *Jerusalem*, *Cracovia*, *Italian*, and the whole *Roman Empire* (except of *Lombardy*) subduing all Enemies, Traitors and Rebels, and remained in that illustrious flourishing condition; yet at last died miserably, being poysoned by his Domesticks, and all his Family extirpated; so that scarce any of them remained. Such another was *Ecilinus de Romano*, who when he was but mean, was far exalted above all other *Italians*, for he ruled, and as it were tyrannized over the Marquisate of *Treves*, even to *Almaine* and *Trent*, and within four or five miles of *Venice*, and his Tyranny continued twenty six years; but at last all these glories were overcast with calamity, for when it seemed impossible to suppress him, he fell into the hands of his Enemies at a Battel in the County of *Mediolanensi apud Cassianum*, and died wretched, and all his posterity was destroy'd, not one of them remaining. In the same manner there was one in the Kingdom of *Apulias*, of base descent, called *Peter de Vinea*, who when he was a Schollar at *Bononia*, was forced

to

to beg for his living, and had not bread to eat, yet made Notary, and after that Protonotary of the Court of the Emperor *Frederick* the Second; he became a Judge, and climed to such a grandeur, that he was happy that could obtain the least of his favor, for whatever he did the Emperor would confirm: but himself would often set aside what had been established by the Emperor, who made him Lord of *Apulia*: whereby he grew so rich, that he had ten thousand pounds of Gold (*Augustanensium*) besides other Treasures almost inestimable; yet in the end he fell, and was reduced to such misery, that the Emperor ordered his eyes to be put out: inraged at which, out of meer indignation he struck out his own brains against a wall, as it was then commonly reported. Another was at *Pysa*, called *Smerolus*, one of the dregs of the Vulgar, who came to be (as it is said) Lord of that Province; nor durst any of the Nobility for a while contend with him; yet at last he came to nothing. After whom one *Oddo Gualduzins*, a mean fellow, tapered up so high, that he did as it were sway the whole City, and none would contradict him, till *Galyver*, a Judge, caused him to be chopp'd all to pieces. The same happened at *Florylycium*, one called *Simon Mustaguere* the

Son

Son of obscure Parents, who mounted so high, that all the People adored him; nor durst any oppose him save only my self, who knew him throughly; and what mischief he could, he did at his pleasure for three years space: but at last down he came, being baniſht the City, which happened for the odiousness of his person and cowardise. Another, being a Frier of the Preaching Order, by name *John*, by Nation *Vicentinus*, was admired as a Saint by all the Italians that acknowledged the Roman Church; but I ever thought him an Hypocrite: he grew so high, that he was reported to have raised eighteen from the dead, (though never one of them could be seen) and to cure all Diseases, fright Devils, *&c.* yet could I not perceive any body freed by him, though I made much enquiry into his Miracles; however the whole World seemed to run after him, and thought himself happy that could get a Thread of his Cap, which they esteemed equal with the Reliques of the Saints; and in his Preaching he would publickly boast, *That he had converse with* Jesus Christ, *the* Virgin Mary, *and* Angels *when he list.* By which Tricks, the Friers of his Order at *Bononia*, got more than Twenty thousand [illegible]rks. And his power was so great, that by

by his own will he releaſed a Souldier as he was going to Execution for murther. Nor durſt the Magiſtrates deny him, nor any ſpeak ill of him but my ſelf, who knew all his wheadles and cozenages; for which the Rabble, meerly out of fear of him, reported me an Heretick. In which eſteem and pomp he continued above a year, but at laſt went out like a ſnuff of a Candle, with a ſtink, his Devices and Hypocriſie being diſcovered; ſo that he became as generally, and every body was aſhamed to be ſeen in his company.

The 142d Conſideration is, To obſerve in Nativities and general Queſtions, the gifts and good advantages beſtow'd on men by the Planets; becauſe thoſe are applied more eaſily to them, and continue longer extended to their ſucceſſors, according as they are diſpoſed in the Radixes of their Nativities; but they are ſeldom exceeding great, unleſs when applied by fortunate fixed Stars; becauſe being of a more ſwift mutability, they have a cloſer affinity with them, eſpecially if proceeding from the inferior Planets, for their conformity with men, their correlative ſubjects. Thoſe of the Superiors laſt not ſo long with men, but in building of houſes they are much better than the other.

Of

Of the good given by Saturn *and the other planets.*

Saturn *Oriental and well disposed, that is strong and in Reception, gives great Fortune in Building, Planting Trees requiring a long growth, in Manuring Ground, Water-works, and the like.* Jupiter *gives good luck* in Scientiis, *such as the Law, and in Dignities, being made a Bishop, a Judge, or the like.* Mars *in leading forth of Armies,* &c. Sol *in Lay Preferments, as Kingdoms, Governments,* &c.

But the Lower Planets bestow their gifts inherent to men and more durable; as, Venus *in the Attempts of Women, their Ornaments, Courting them,* &c. Mercury *in Trading, Writing,* &c. *The* Moon *in Navigation, Planting Vines, Using Drinks, Selling Wine,* &c. *All these, I say, are excellently well bestowed by the Planets advantageously posited, and endure longer, that is to say, The Prosperities given by the* Moon *may continue to the seventh year or generation, because she is the Seventh Planet, reckoning downwards; and if they pass the Seventh Age or Generation, they cannot exceed the Eighth; as suppose from the 42d year to the 45th year including both those*

those of Mercury *may endure to the sixth Age, being the sixth from* Saturn, *but will scarce hold out the seventh. Those of* Venus *to the fifth Age, she being the fifth Planet from* Saturn; *but will not exceed the sixth. Those of the* Sun *to the fourth Age. Those of* Mars *to the third Age. Those of* Jupiter *to the second Age. Those of* Saturn *onely for one Age, and cannot transcend, nay seldom reach the third. And though I say that they may continue so long, yet do I not say that they shall not be finished before. For as* Aristotle *says, There are terms that cannot be past over; yet he does not say but that they may be prevented and come short off: so in these cases. And further, When I say that they cannot continue longer, I mean without vanishing wholly; or so depress, that it will be no more like what was before, than Green or Russet to a perfect White, unless by chance something from another cause happens anew; which seldom chances, nor can truly be said to be the same, but quite another thing from the first. Hence comes perhaps the common Observation, That Goods or Possessions ill got never abide to the fifth or third Age; many that use that proverb not knowing whence it comes to pass, but onely because they have heard others say so, or seen it often happen thus. But from what we have here laid*

laid down, some reason may be given: For ill gotten goods count such as are got by way of Usury, Lies, Deceit, Theft, Rapine, and the like.

The 143 Consideration, Is to understand the true Method of Judging, and by what wayes thou mayest come to some result, that thou mayest examine and rightly discuss the same, and discover the truth of what the Stars shall shew thee? And herein there are 14 points to be heeded: 1. Whether the Querent proposes the Question really and intentively or not? For if the Lord of the Ascendandant and Lord of the hour be the same, or the Signs wherein those Significators are placed, be of the same Triplicity or Complection, the Question is serious: but otherwise, if the Ascendant shall be the end of any Sign, the Question is not Radical. 2. Behold the Ascendant and his Lord, the Moon and the Planet from which she separates, and assign them for Significators of the Querent; the seventh and the Planet with which the Moon is joyned, shall represent the person inquired after: but if it be necessary, descend to the persons, as the things are, signified by the Houses, from the first to the

twelfth.

twelfth. 3. Consider the nature of the thing, inquire about the House and Sign whereby it is signified. 4. The Aspects of the Planets both good and malevolent to the Significators of the things sought after. 5. In what place from its own House each of the Significators are; *viz.* Whether in his own or the second, third, or fourth, *&c.* or in the Combust way, or the like places. 6. Whether they are found in Angles Cadent or Succedent Houses. 7. Diligently see where the Querents assistants must come, *viz.* whether from a Father, a Son, a King, a Kinsman, or a Friend, *&c.* 8. By the Mirth of the Querent, as if the Lord of the Ascendant shall be in the fifth, or elsewhere joyned with its Lord; free from being afflicted by the Infortunes, or by his sadness: as if his Significator happen in the sixth, seventh, eighth, or twelfth; unless the Question be of things signified by those Houses: and as thou findest judge. 9. By the Fortunes and Infortunes, according as thou findest them in places signified, the things about which the Question is moved; and if the benevolents are more, 'tis good, if otherwise the contrary; if the testimonies are equal, then indifferent. 10. Whether the Lord of the

Ascendant be in the House of the thing enquired after, or with its Lord. 11. In what House the Lord of the first is joyned with the Significator of the things lookt after: for by the Significator of that House, or his occasion, thou mayst judge the matter will be brought about. 12. If the Significators are not joyned there, whether there be any trasmition of light between them by any other Planet, or receives their description, thou shalt judge the same thing. 13. By the natures of the Significators themselves, agreeing in their natures and significations with each other. 14. According as the receiver of the Significators virtue or disposition shall be, a Fortune or an Infortune, strong or weak, and does behold the Significator, or the Moon, or any with Aspects of love or enmity, so shalt thou pronounce judgement.

The 144th Consideration is, To observe in Questions, Nativities or Elections, when the Significators shall not clearly shew thee what thou wouldst know, but the signification remains dubious, so that the mind is in suspence, take the place of the Lord of the Ascendant, and the place of the Lord of the House of the Moon, and

and see the distance of degrees between them, beginning from *Aries*; of which make Signs, and add the degree of the Sign ascending; and project from the Ascendant as well by day as night; and where the number falls, the Lord of that House shall be Significator, and from him take the signification of the business enquired, for according to his disposition thou mayst judge.

The 145th Consideration is, That thou see in Diurnal Nativities, whether *Cor Leonis* be in the Ascendant, that is to say, in the Oriental Line, or above it one degree, or below it three degrees; or whether it be in the tenth in like degrees, without the Conjunction or Aspect of any of the Fortunes; for this alone signifies that the Native shall be a person of great note and power, too much exalted, and attain to high preferment and honours, although discended from the meanest Parents; and if any of the Fortunes behold that place also, his glory shall be the more encreased: but if the Nativity be Nocturnal, his Fortune will be somewhat meaner, but not much; but if the Infortunes cast their Aspects there, it will still be more mean; but if the Fortune

behold it also, they will augment the good promised a fourth part, and mitigate the evil as much: yet still whatever of all this happens, it signifies that the Native shall die an unhappy death; or at least, that all his honours, greatness and power, shall at last suffer an eclipse, and set in a cloud.

The 146th Consideration is, That thou take the place of the Lord of the Ascendant, and the place of the Lord of the twelfth, and subtracting the lesser from the greater, add to the remainder the degrees of the Sign ascending, and project from the Ascendant; and where the number falls, the Lord of that Sign shall be Partner with the Lord of the Question, and shall be called the Principal Partner. Again, take the place of the Lord of the said Sign, and the place of the Lord of the part of Fortune, and subtracting the lesser from the greater, add the degrees of the Sign ascending; and where the number falls, the Lord of that Sign shall be another Partner, and be called the Secondary Partner; which if it happen to be the same Planet, regard only that: but if different, then take both, and subtract the lesser from the

the greater, and add the degrees of the Sign ascending, and the Planet on whose House the number falls shall be the third Partner; and which of those three is the strongest, shall be the chiefest sharer in the signification of the thing enquired after. If all the remainders, or two of them, shall happen on the House of one Planet that shall be preferred. If the Question seem good, and those Partners are ill disposed, they will diminish of the good signified by the Question, and so on the contrary: but if the Question seem evil, and they are well disposed, they will allay and mitigate the evil signified by the Question, and so likewise on the contrary.

There are many other Considerations which might be added to these, but it would render Art too perplext and intricate; we therefore leave them, as less material to the Students industry, to observe them in their due time and place,

place, as they happen; wherein his care and diligence will not fail of a reward in advantagious discoveries of truth, worthy his pains.

FINIS.

	☌	☍	□	△	✶	
Dex	♈	♒	♍	♐	♎	Sin
Sin		♊	♋	♌		Dex
Dex	♉	♓	♎	♍	♏	Sin
Sin		♋	♌	♏		Dex
Dex	♊	♈	♓	♒	♐	Sin
Sin		♌	♎	♑		Dex
Dex	♋	♉	♊	♓	♍	Sin
Sin		♍	♏	♐		Dex
Dex	♌	♊	♋	♈	♒	Sin
Sin		♎	♑	♑		Dex
Dex	♍	♋	♊	♉	♓	Sin
Sin		♏	♐	♓		Dex
	☌	△	□	✶	☍	

Aspects are either sinistor dextor

Choice Aphorisms of Cardans *seven Segments, Englished, and disposed under proper Titles.*

Certain general Aphorisms to be observed by Artists.

1. LIfe is short, Art long, Experience not easily obtained, judgment Difficult, and therefore 'tis necessary, that a Student not only exercise himself in considering several Figures, but also that he diligently Read the writings of others who have Treated rationally of this Science, and make it his business to find out the true natural causes of things by experiments, to know the certain places and processions of the Planets, fixed Stars and constellations, but above all to be a Passionate Lover of truth.

2. The Principles of Art are three, Reason, Sence, and experience, but the principles of operation four, *viz.* The

Planets, the parts of Heaven, the fixed Stars, and the site or position of all these in respect of one another.

3. There are some things perfectly known, as the Circle of ascention; some in a competent measure, as the Revolution of the Sun, some may be known although they yet are not, as the Revolution of the superiors, some things fall under knowledge, yet cannot be exactly known, as the precise Ingress of the Sun into the Equinoctial Point, some are neither known, nor can be known, as the compleat commixtures and distinct vertues of all the Stars.

4. 'Tis much worse for an Artist to Conceit he knows those things which he is Ignorant off, than to be ignorant of those things which he ought to know.

5. Mean Learning with an excellent Judgment avails more than a mean judgment with the greatest Learning, yet is Judgment very much assisted and perfected by Learning; but every thing prospers better, and is far more easily perfected that has nature for its Guide and favourable Stars, than that which is attempted by humane Industry though never so diligent.

6. He

6. He that has too good a conceit of himself will be apt to fall into many Errors in his judgment, yet, on the other side, he that is too diffident, is not fit for this science.

7. He that would truly promote Art, must insist as much on the confutation of false opinions delivered by others, as in the declaration of truth.

8. An Astrologer is so far only true and honest, as he depends in his conjectures on principles of natural Philosophy, and since those arts which are inherent in their proper subjects, cannot promise any certainty concerning matters to come, the Astrologer ought never to pronounce any thing absolutely or peremptorily of future Contingencies.

9. Truths of themselves are to be desired, for science it self is a certain good, now the expectation of future good very much delights us, and on the contrary, when future evils are foreseen, we may either avoid them, mitigate them, or at least bare them more contentedly.

10. Heaven is the instrument of the most High God, whereby he acts upon and governs inferior things.

11. He that asserts things that can never be proved by experience is deceived,

and ambitious, but thus it always happens, those that are most ignorant of Art, delight to boast of doing things difficult or wonderful.

12. 'Tis all one as to promoting of Art, & the knowledg thereof, either from Nativities known, to predict what shall happen, or after accidents have happened, to discover the Nativities before unknown, which are thereby rectifyed, but as to vulgar opinion, the first way far excels the last.

13. He that goes about to destroy Art, is far worse than he that is unskilled in it, for his mind is full of Malice and Idleness as well as ignorance.

14. Men may be said almost to be compelled by the Stars, even in voluntary actions by reason of their corrupt affections and Ignorance.

15. Always deliver judgments from the Stars in general terms, or if thou dost otherwise, let it be when thou hast very evident Testimonies, and in great and weighty matters.

16. We ought not to use arguments or tedious circumstances in giving judgment, much less flatteries, but only to pronounce what is known by experience and firm reason,

17. A man

17. A main reaſon why events are ſo rarely foretold by Aſtrologers, Is becauſe the Art is yet but imperfectly diſcovered, for hitherto thoſe that have been moſt excellent in it, being commonly Ancient, have diſpaired to live to ſee the Fortunes of Children newly-born, and the Nativities of perſons grown up, being uncertain, they ſcarce thought them worth ſo much Labour.

18. When true Genitures exactly taken in Accidents prove falſe or abſurd, and not agreeable to the things fignifyed, they are to be accounted monſtrous, and are to be avoided as Anatomiſts do monſtrous Bodys in their diſſections, for that they overthrow Art.

19. Generals are to be gathered from Singulars, and Singulars from Generals, but after another manner, and an Artiſt ought always to learn to diſtinguiſh between that which is by it ſelf, and that which is only by accident.

20. The ſtrength and efficacy of fixed Stars is to be conſidered from their magnitude, their ſplendor, their nature, or propriety, their nearneſs to the Ecliptick, their place in the World, their multitude, their firſt oriental appearance, the purity of their place, the ſimilitude

or agreement of the body, or rays of a Planet with them, and their circle of position.

21. The Light of the time, is the Sun, in the day, and morning Twy-light, and the Moon, in the night, when she is above the Earth, and in her Morning riseing; so that sometimes there may be 2 Lights of the time, sometimes it so happens that there is none.

22. When a Planet is within 5 degrees of the Cusp of any house, it shall be accounted to have virtue in that house, though actually posited behind the Cusp in another house.

23. Not only Trines and Sextiles may be counted friendly aspects, but even squares and oppositions too, if there happen a Reception.

Aphorismes relating to Nativities.

1. A Child is then said to be born, when first it Breaths in Air at its Mouth, without its Mothers Womb.

2. Those that have the Luminaries unfortunated in Angles will be apt to be Self-Murtherers.

3. Those

3. Thoſe that have Saturn in oppoſition to *Jupiter*, will never enjoy peace, and thoſe that have the Dragons Tayl with *Jupiter*, will ſeldom be Rich.

4. Thoſe that have Saturn and Mars in the ſame part of the Zodiack, will be obnoxious in their Lives to many misfortunes, and if they ſhall both be in Taurus, and poſited in the forth Houſe, when the Aſcendent by direction comes to their Rays, the Native will have ſome grievous fall, or be in danger of being knockt on the head by ſome Ruinous Building falling on him.

5. Fixed ſigns give learning, except Scorpio, common ſigns, manners and converſation, except virgo, and moveable ſigns, Riches, except Capricorn, whence it appears that thoſe are bad Nativities, that have all the Planets in Virgo, Scorpio, or Capricorn.

6. If the Aſcendent be one of thoſe ſigns called Mute, and Mercury, in one that is not humane with any fixed Star of the Nature of Saturn, the Native will never ſpeak well, but bring forth his words with difficulty.

7. He that hath the Moon in Taurus, in the ſecond ſeperating from the ſquare or oppoſition of Jupiter, and applying

to a Trine of the Sun, shall obtain very considerable Riches.

8. When the Abscissor, Cutter off of Life, or killing Planet, is on the Ecliptick, and an Infortune in an Angle, the Native will dye a violent death.

9. When an infortune is posited on the Cusp of the seventh house, the Native will be liable to great Calamities, and if an Infortune be in Aspect with the Sun or Moon afflicted in the same Place, the Native, though a Prince, shall suffer a World of Troubles.

10. Aries Ascending, signifies the Natives to be Handsome, and of a Grave Composed temper, but ☞SCORPIO on the Horoscope, notes them to be *notable Lyars.*

11. When the Moon is in Scorpio in square of Saturn in Leo, or in his opposition when he is in Taurus partilely, the Native rarely has either Wife or Children, but if Saturn be in Aquarius, he will be a meer Woman hater.

12. If the Dragons Tail be with ♄ in square of the ☽ and the Cadent, the Native will be Consumptive, especially if from an Angle; but if besides it be in square to the Lord of the Ascendent, he will be sickly and infirm all days of his

Life

Life, and if such aspect happen in or from the sixth House, so much the worse.

13. When Jupiter is in the sixth House, Retrograde, and the Lord of the second perigrine, and no fixed Star to Help, such Native will be very poor and necessitous.

14. He that has Mars in his Ascendant shall be exposed to many dangers, and commonly at last receives a great Scar in his Face.

15. Mercury mixing his Beams with Mars, is a great argument of a violent death.

16. If Jupiter and the Moon in any Nativity shall be very weak and Afflicted, though other positions seem never so promising, yet the Native shall be exceeding unhappy.

17. When Venus is with Saturn, and beholds the Lord of the Ascendent, the Native is inclinable to Sodomy, or at least shall love old hard-favoured Women, or Poor dirty Wenches.

18. When Venus and Jupiter shall be in the seventh, the Moon beholding them in her own dignities, and the Dragons head joyned with them or with Mercury, the Native shall get a great Estate by means of his wives.

19. The

19. The Moon full of Light in Conjunction with Mars, makes the Native be counted a Fool, but if she be void of Light and with Saturn, he is so indeed.

20. Venus in the heart of the Sun gives vast Honours and dignities, the same may be hoped for, if a Planet with the fixed Star called Cor Leonis, behold the Moon.

21. The Moon in the seventh House renders Natives subject to the Falling-Sickness, and sometimes when she is in the ascendent, but generally she makes them Fools if she be afflicted.

22. Bastards and supposititious Children have frequently the Ascendant in Aspect with the Moon, and not the significator of the Father, and for the most part attended with indications of some great misfortunes, and either there is no agreement between the Lord of the fourth, and the Lord of the second, and the Moon, or else Venus is joyned with Mars or Mercury.

23. When Jupiter shall be in the tenth in Trine of Mars and strong; and the Sun with the Dragons Head, and the Moon with Cor Leonis, such Native, though the Son of the meanest Peasant, shall be wonderfully exalted.

24. When any Planet ſhall be partly on the Cuſp of the ſeventh in his own houſe, the Natives death will be of the nature of that Planet and place.

25. The infortunes in Angles denote a publique death and ſuddain, the Sun there, by ſome weapon or Burning, but the Moon, by Hanging.

26. Sol and Mars perigrine, or the Dragons Tail in the ſecond, ſignifies that the Native ſhall ſquander away his ſubſtance or Eſtate fooliſhly.

27. When the Moon in oppoſition to the Sun is joyned with nebulous Stars, the Native will have ſome defect in his ſight, the like if the Moon in the ſeventh be afflicted by both the Infortunes, and if their Rays are very ſtrong he will be blind.

28. The compounded Rays of Jove, Venus, Mercury, and the Moon, give the greateſt grace and ſweetneſs of Speech, and therefore when Jupiter ſhall be in Virgo, and the Moon in Piſces, is a proper time for the Birth of a Poet, who is always Born not made.

29. That perſon will ſcarce make a proſperous end, or perſevere long in any eminent degree, who has not ſome of his Anceſtors Genitures to ſympathize with, and aſſiſt his own. 30 The

30. The fifth ſign from the Aſcendent ſignifies, the Natives Children becauſe tis of the ſame Nature with the Aſcendant, and if two ſigns ſhall be in the Aſcendant, the Children will be of humours, and manners exceedingly different from each other, and for the ſame reaſon the ninth Houſe ſignifies Grandchildren.

31. The Moon with the Dragons tail in a Nativity gives ſuſpition of the Mothers Honeſty, that the Child is none of the reputed Fathers begetting, but however it will proveIll manner'd and for the moſt part, unfortunate.

32. Whoever has Jupiter in aſpect with the Sun, will be proud and haughty, and yet ſhall have little cauſe for it, unleſs they happen to be in reception.

33. The Nativities of Women in matters appertaining to Life, are like thoſe of men, but as to fortune wholly unlike, and touching manners, after a middle kind, neither wholly agreeable, nor wholly contrary.

34. A Woman that has Mars with the Moon is *Right* I'le warrant her.

35. In compleat Nativities the Moon returns to the ſign Aſcending at conception, or its oppoſite, or to the body or

Aſpect

Aſpect of ſome Planet with whom ſhe was at the conception, or to her own ſign, and generally the Aſcendant at Birth is the Moons place at conception, or its oppoſite, or the place of the Lord of the New-moon foregoing the conception yet there are Sober Genitures too, when the Sun comes to the place of the Aſcendant or it's Lord, *&c.*

36. When Mars or the Moon ſhall be with the Dragons Head or Tail in the twelfth, and Sol and Jupiter in the fourth Houſe, the Native will be Hunch-backt.

37. When Mars is Lord of a Womans Aſcendant, and Venus is poſited in it, or Venus is Lady of it, and Mars in it, or Mars Lord of the Aſcendant in the Mid-Heaven, 'tis more then probable ſhe will Cuckold her Husband.

38. The Lord of the Aſcendant in the combuſt way, ſhews the Native will be much intangled and confounded with buſineſs.

39. If infortunes be in the tenth houſe Perigrine, and not friendly to the Aſcendant, the Native will be always full of ſuſpitions and jealouſies.

40. All the Planets above the Earth, make a man Illuſtrious and generally known far and near, and being all ſwift

in

in motion, render him dexterous and nimble in the dispatch of affairs.

41. Those that have the Moon, Lady of the Ascendant under the Earth, with the Tayl of the Lyon and the Virgins head, the Sun in the sixth and Saturn or Mars in their own dignities in the Angles of the seventh, will always be very infirm and weak.

42. Mercury in Pisces lays an Impediment on the tongue, making a man absurd in his speech, and uttering unawares what he does not conceive in his mind, so if that sign ascend.

43. Whoever is born on the day of the Vernal Equinox at noon, shall by that testimony alone become great in the World.

44. Women that have their Ascendent, Moon, Mars, Venus, and Mercury, in double bodied signs, are generally very ill Qualitied.

45. Jupiter very potent in a Geniture always promises some extraordinary happiness, and if he be in the midheaven near the Cusp in Capricorn, he gives a great deal of good Fortune by means of violence and power under pretence of justice, but the same will have an unfortunate Issue.

46. Famous

46. Famous are those persons in whose Nativities the Moon receives the Light of many Planets, or is joyned to some powerful Royal fixed Star.

47. When Sol and Jupiter rule in the ninth, and over the Places of Mercury, the Moon, and Ascendant, and do behold each other, such a Natives words will be reguarded as oracles.

48. Jupiter and the Sun in the second house give a Gallant noble free Spirit, but Saturn and Mars, or Saturn with Mercury in the seventh, renders men forbiddly Covetous.

49. When the Lord of the figure of a Nativity shall be retrograde, and both ways Cadent, the Native will be a weak poor spirited dejected fellow, bringing nothing to perfection.

50. An Artist may more easily and certainly judg of a mans Nativity, than of the weather, because he knows the time of Birth, but not that of the gathering together of vapours.

51. Sol in Leo alone raises a man, at least scarce ever suffers him to want or beg, and if the same sign ascend, it buoys up his Spirit with hopes, and makes him Master of more than ordinary reason.

52. If Cancer Ascend, and the Moon be

be inmovable or common ſigns, eſpecially remote from an Angle, the Native is credulous, light, and inconſtant.

53. Venus in the houſe or exaltation of Mars, is always a ſign of filthy Luſt.

54. The Moon in Aquarius or Piſces, makes the Native not at all acceptable amongſt Princes or Grandees.

55. When the Lord of the Mid-heaven ſeperates by retrogradation from the Lord of the Aſcendant, the Prince, King, or Ruler, ſhall be avers to the Native, but if on the other ſide, the Lord of the aſcendant being retrograde, forſakes the Lord of the tenth, then the Native ſhall hate his Prince or Governours, the like is to be underſtood of other houſes according to their reſpective ſignifications.

56. A Native of a City having the ſame ſign and degree Aſcending with that City, ſhall in that place by that alone grow great and eminent.

57. When the Lord of the ſecond applies to the Lord of the Aſcendant, eſpecially if that Lord of the Aſcendant be Jupiter, the Native ſhall all his Life time be happy in acquiring Riches even to admiration.

58. When the Lord of the Aſcendant beholds the Sun with a friendly aſpect,

or

or is oriental next to the Sun, or joyned with the Lord of the tenth, the Native will be much beloved of Kings, &c. For the cause of which favour consider the nature of the said Lord of the Ascendant and his place.

59. When several Children have the same accidents and fortune if it be in their Childhood, it may be from the genitures of their Parents, or if in their old age, we may conclude the Nativities of their Parents were so powerful that they assimulate their nativities between themselves, and suit them to the dispositer of Children in the paternal Figure.

60. Mars in movable signs makes people hasty and cholerick, but no where more than in Cancer, nor less than in ♎ But in the former he generally makes the tongue more foolish and impertinent.

61. Saturn in the twelfth threatens the Gout, in the sixth some lasting disease or tedious Imprisonments.

62. If the Moon be between Mars and Sol or with them, the Native will almost exchange his Cradle for a Grave, being very Short-liv'd.

63. If the ☽ seperates from an Infortune, the Native will suffer many di-

 seases

seases in nursing, and afflictions afterwards.

64. Whoever has Venus not well posited within the Rays, of Mars unfortunate, will assuredly suffer a world of mischiefs and troubles by means of Love.

65. ☞ Watry signs, but especially and above all others Scorpio makes Traitors; and therefore if the Moon Lady of the Ascendant be in that viperous sign, the Native will *Betray* or prove a Traytor to his *Master*, and if the same position happen in the Radix of a City, its Inhabitants will be rebellious against their Princes or Governours.

66. Mars is seldom joyned with Mercury for good, for he makes people naughty and Impudent, yet Industrious in Art whence it comes to pass that the best Artists are too often the worst men.

67. Mars unfortunate in the nint signifies Lyers and Atheists.

68. He that has Mercury well posite but the Moon afflicted, shall understan well, but deliberate ill, and therefo such, though they may Counsel othe excellently, shall yet mannage their ow affairs Foolishly.

69. When Venus shall be too powe ful in a Geniture, and in places of t

Infortun

Infortunes, inconveniences are to be feared from unlawful Loves.

70. When the Moon and Mercury, and Lord of the Ascendant shall be all in double Bodyed signs, the Native will be naturealy addicted to odd opinions, new Fangled phanatisismes of heresies.

71. When Saturn and Mars behold each other, and the Luminaries be posited in the sixth, eight, or twelfth Houses, the Native shall Labour under some incurable disease and lead a Life wholly miserable.

72. When the Moon is in the Mid-Heaven in Capricorn, and Saturn or Mars in the fourth, the Native will be Infamous, and so much the worse if Mars be in Taurus and the Moon in ♏. For then many inconveniencies will attend him dureing his whole Life.

73. When Venus is with Saturn, and ♄ and in ☽ the place of the Moon, the Native shall be but a Fool, yet think himself a Phylosopher.

74. For the profession or Art of the Native we must consider the Planet which being Oriental first makes its Eress from under the Sun beams, and if with this there be another in the Mid-Heaven that beholds the Moon, take him

for an assistant, but if their be no such Planet coming from under the Sun beams, take him that is in the Mid-Heaven, and if there be none therein posited, then the Lord of it, and the places of Mars, Venus, and Mercury, but when these happen to be many, the Native will practice several Arts, now the Art a Native practices is much affected by the series of revolutions, which if they agree with his Nativity, he will be delighted with it, otherwise he will do it against his will, &c.

75. A prime cause of leading single Lives in men is the combustion of the Moon in their Nativities with Saturn, or eminently afflicted by him, so in Women, if a Planet be Combust or the Sun in Taurus greatly afflicted.

76. Mars and Mercury evilly disposed and in conjunction with the Moon signifies Thieves and Robbers, but if Saturn behold them, or be in the seventh, they will suffer according to their deserts, and therefore when ever you see Indications of grievous crimes, consider whether the Infortunes are strong or not, and oppress the Sun, Moon, or Lord of the Ascendant, or if the Lord of the Ascendant be combust, or an Enemy to the Moon, so

then undoubtedly the Native will suffer for his Villany.

77. When the Moon is joyned to Saturn in an Angle, the Native though a Grandee will be reduced to Poverty.

78. Let him that has Mars in the Second house beware of concerning himself in Merchandizing.

79. He that hath a Nativity unfortunate for Riches and Honour, and yet the Moon in Conjunction with an eminent propitious fixed Star, shall unexpectedly become potent, and again fall to misery, but to judg of the greatness of the event consider the State of the Moon.

80. When Venus is in the leaventh, Mercury in the twelfth, the Sun in the Horoscope, Jupiter in the Second, Saturn in the sixth, and the Moon in the ninth, so many and great accidents will happen to the Native, that his Life may justly be esteemed prodigious.

81. Jupiter Retrograde seldom gives Riches unless towards the end of the Natives Life, but if he in Impediment or Combust with his dispositer, the same is not to be hoped.

81. Saturn, Mars, and the Dragons Head in the fourth, betoken Sudden Death.

82. When the Moon in a Nocturnal Geniture passes by her Beams from Mars to Saturn, many inconveniencies will happen to the Native, chiefly occasioned by Women.

83. Those Persons are like to prove very Learned in whose Nativities Saturn, Venus, Jupiter, and the Moon, do exactly behold Mercury, provided that neither Saturn nor the Moon be posited in the Ascendent, and that there be no Planet in an Angle, for any Planet strong in an Angle is an Impediment to wisdom.

84. When the Sun perigrine in *Corde Cæli* shall be in square of the Moon in the seventh, the Native will come to be the chief of his Family or Faction, but shall dye suddenly.

85. In all Nativities examine exactly all the Moons condition in relation to the three ways whereby she is exalted, for tis very Necessary.

86. When infortunes are in Angles, and Fortunes in succedent houses, or the Moon Combust, and the Lord of her place strong and happy, or Jupiter Cadent, and his dispositor well dignifyed, in such cases, the Native from a sad mean condition and great misery shall rise to a considerable Grandeur and felicity, and so on the contrary.

87. When

87. VVhen the Moon, Venus, and Mars are altogether in conjunction, tis a fit time to bring *Nero's* and such curſed Monſters of Mankind into the VVorld, denoteing the Natives manners to be prodigiouſly wicked.

88. Jupiter Elevated and a little infortunated, deſtroys the Natives Children, but preſerves his Eſtate, but deſcending and Low and not unfortunate, he gives Children but not an Eſtate.

89. VVhen Saturn does not threaten a violent Death, yet if he be in, or Lord of the ſeventh or eighth houſes, he ſignifies the Native ſhall die for grief of Mind.

90. Infortunes perigrine in the ſeventh houſe, having dominion in the Aſcendent, denote the deaths of the Natives Wives or Enemies.

91. Tis next to impoſſible that they that have never a Planet above the Earth, nor in the Aſcendent of their nativities, ſhould either live long, or accompliſh any great matters in the World.

92. The number of a Natives Wives (where only one at once is lawful) is to be found out not only from the concourſe of the Planets of common ſigns, but with that you muſt conſider that fit applications of the Moon to Planets at ripe years,

and testimonies of the Death of Wives, do also concur.

93. When Mars and Mercury afflict the Lord of the seventh, being Elevated above him, the Native will kill his Wife or his enemy, even though it be with Poyson, especially if either of them have power in the Ascendent.

94. If in a Womans nativity Mars shall be under the Sun Beams, she will be apt to play the Harlot with her Servants and mean Fellows, but if Venus be there, then she will trade discreetly with Nobles and Gallants of Quallity.

95. In Fortunes afflicting the Place of Children, if they be but a little weak, the Native may have Children, if they are much debilitated, the Children he has will dye, if they be very weak he will be wholly barren.

96. When the Lord of the Geniture is an infortune and does not behold the Place of Children, or being a Fortune beholds them with an Aspect of Hatred, the Native will never love his Children as he ought to do.

97. When Mercury is under the Earth he has greater efficacy in Relation to giving Arts and Sciencies, but in respect of Eloquence he is best when he is above the Earth.

98. When

98. When Mars is exactly on the Cusp of the mid-heaven, and has no dominion in the Ascendent, if the Native live to any considerable age, 'tis much to be feared that he will be Kill'd.

99. When it happens that the significators of Persons of quality well posited in their own Genitures, are such as were unfortunate in the Nativities of their Parents, it signifies that they shall spin out a Laborious Life as to Riches and Honour to a considerable age, and thenby successive increases, shall attain to great Estates and Eminence, whence tis evident that the Lives of no Persons may be more unlike to each other, than theirs who were Born at the same time.

100. Nativities which can never be good, are such as have both the Infortunes in the same Place joyned to one of the Luminaries, or when the infortunes single are singly joyned to the Luminaries, or when the Moon is under the Sun beams with Saturn or Mars, or where all the Planets are in the third, sixth, eighth, of twelfth houses, or when the infortunes are in Angles, and the Luminaries and Fortunes Cadent, or when the Luminaries only are Cadent, and all the other Planets Retrograde, or when both the

Luminaries

Luminaries, and both the fortunes are afflicted, or when only Mars is above the Earth the other Planets not being mutually joyned nor in Angles.

Aphorisms Concerning Revolutions.

1. REvolutions may be said to be accomplished five ways, first, by the return of the Sun to the same point, which is most valid. Secondly, the Return of the centre of a Planet to the same place of the Ecliptick, of which kind that of the Moon first, and then those of Saturn and Jupiter are chief. Thirdly, the return of the centre of some smaller Circle to the same Place. Fourthly, the return of a Planet to his place in a smaller Circle. Fifthly, the return of a Planet wherewith he was in the beginning joyned as it is the place of another Planet.

2. When the Dragons Tail in a Nativity unfortunately beholds the Lord of the Ascendent and in a Revolution the Moon shall be joyned therewith, and the Lord of the House of Death being then in the Place of an Infortune in the Radix, shall likewise behold it, the Party that year will dye.

3. When

3. When infortunes are ſtrong in the Radix, and the Moon applies to a powerful fixed Star of the nature of Mars in a Revolution, the party will be apt to commit Man-ſlaughter that year, or be in danger about it.

4. Revolutions may produce Effects happening in the years following, either becauſe one year is preparative to another, or becauſe the Nativity decrees what the Revolution perfects, or by reaſon of the greatneſs of the event as death, or of the cauſes, as when the Sun is exactly in oppoſition of Jupiter.

5. When the Aſcendent of a Revolution is the ſame with that of the Parties Nativity, ſomthing promiſed in the Geniture happens, but much more certainly if the Moon ſhall be alſo in her place of the Geniture, or the Lord of the Aſcendent in a Place partilly behold the ſame houſe of the Radix.

6. If in a Revolution the Lord of the Geniture Retrograde (if he be one of the Inferiors) begins to be under the Sun beams, or (if he be one of the Superiors) if he be afflicted by an Infortune, you may expect ſome danger of your Life that year.

7. When Jupiter in a Revolution beholds the Moon or Venus, or be in an

Angle

Angle in either of their places in the Radix, it inclines the Party if of fit age that year to Marry.

8. When in a Persons Revolution whose only significator of Life was debilitated in the Radix, the Fortunes shall be Combust in any House but the Ascendent, and the infortunes being above the Earth, shall behold the Sun Ascendent and Moon, or the Moon be under the Earth, such Person without any ill direction may very probably dye that year.

9. If a Geniture be weak as to Life, and three Planets be joyned in a Revolution, there is Imminent danger of some eminent disease especially if they happen in the sixth house.

10. When at ripe age a Revolution shall have Venus in Sextile of Mercury, who was joyned to her in the Genesis in the same place, the Native will be strangly haunted with wanton thoughts and veneral imaginations, and if they shall be in conjunction in the same Place where before they were in Sextile, he shall that year enjoy some Mistress that he is much enamour'd of.

11. When in the hour of a Revolution the superior Planets or others shall

be

be joyned in the place of a Radical ſignificator; expect from thence ſome notable matter to happen of that kind which is thereby naturally promiſed.

12. When the Moon is joyned with Saturn in a Revolution, and he caſts a ſquare to the Aſcendent, ſuch perſon ſhall that year ſuffer in his Body by reaſon of a diſeaſe of his mind.

13. The additions that are made by the proceſſion of the Sun in an annual revolution, transfer the ſignifycations for near upon ſo many days after the Revolution, as there are years paſt.

14. When the Moon agreeing with Saturn in the Radix, or being with any other Planet in his dignities, if ſhe happen in a Revolution (after the age of forty years) to be Corporally joyned with Saturn in the ſame Latitude, or being full of light ſhall be in oppoſition to him and in contrary Latitude from the ſixth houſe to the eighth, the Native will undoubtedly fall into ſome ſtrange diſeaſe and dye thereof.

15. When the houſes of the Aſcendent or Moon in the Radix ſhall be in ſquare or oppoſition to the Infortunes in a Revolution, the Native will ſuffer much trouble, but if the Moon be in Con-

junction

junction with them, then he shall do much mischief to other People, but if besides this the Infortunes are Lords of Inimical places, He shall both do damage to others, and suffer much himself.

16. The particuler times of accidents happening are to be found out from Annual and Monethly revolutions and Transits.

17. Fatal will that year be to the Natives Health, when in the Revolution many of Hyligicals come to bad Places of the figure, or to the aspects of the Infortunes.

18. If any Planet be afflicted in an Annual Revolution, the effects will appear when he shall apply by body □ or ☍ to the Planet that is Lord of the sign wherein he is.

19. Diseases are for the most part of the nature of the Lord of the sixth house, or the Planet therein posited as well in Revolutions as Nativities.

20. The Revolution of a year is one thing in time, which is the return of the Sun to the same Point from the Equinoctial, another thing in the World, which is its return to the same fixed Star, and yet another thing in Nativities which is its return to its former Place, but with the

the Addition of so much of the Ecliptick as he passes thorough in one natural day.

Aphorismes relating to Decumbitures, Diseases, and the Practice of Physick.

1. IN Sicknesses, the Ascendent shall signify the Patient, the seventh House the Disease, the Luminaries the Patients strength, the Infortunes the strength of the disease but the eighth house has also a share in the signification.

2. When the Moon applies to Planets of a nature contrary to that of the distemper, especially if they be Fortunes, the Disease will be changed for the better.

3. When the Moon in the begining of a Sickness (which is called the Decumbiture of the Patient) shall be either under the Sun Beams or with the Dragons Tail, Saturn, or Mars, it threatens extraordinary danger, and if the party be ancient, even her conjunction with Jupiter, Mercury, or Venus, is not without peril; the same, but nothing so grievous, may be feared

feared when she in is square or opposition to any of them, but if besides all this she shall happen to have been in their places in the Patients Geniture, he will certainly dye.

4. Mars Jupiter and Venus rule the Blood, Mars and Sol Choler, the Moon and Venus Phlegm, Saturn and Mercury Melancholy, and Mars and Mercury with the Sun Black Choler.

5. Saturn causes long diseases, Venus Indifferent, Mercury various ones, the Moon such as return after a certain time, as Vertigo's, Falling-Sickness, &c. Jupiter and Sol give short Diseases, but Mars the acutest of all.

6. When you find the Figure at the begining of a grievous Distemper to appear much more mild and Favourable than the Distemper, you may conclude, the Disease contracts its Malignity from the Nativity, the principal places falling upon some disastrous Configurations.

7. Tis necessary to consider the Lunations preceeding the Disease & thence likewise to take indications of the Patients Condition.

8. If you find a Person after the age of 50. years Labour under strong and frequent Diseases, you may conclude the

significator

significator of Life in his Radix to be sorely afflicted by the body or aspects of one of the Infortunes.

9. When the Moon is in a fixed sign, Physick works the less, and if in ♈ ♉ or ♌ will be apt to prove nauseous and very disrelishing to the Patient.

10. In Purging, tis best that both the Moon and Lord of the Ascendent descend and be under the Earth, in Vomiting that they Ascend.

11. Both Purging, Vomiting, Bleeding, makeing of Issues, &c. Ought to be done whilst the Moon is in moist signs, the chief of which is Pisces, the next Cancer.

12. When the Moon is with Venus, Choler is better and more safely expel'd, and when she is with Jupiter Melancholy.

13. The significator of Life in the Radix being strong in natural diseases helps very much, but in casualties little or nothing.

14. Every Immoderate Position of the Heavens to Persons weak and aged brings Death, to others violent Accidents, and grievous Calamities.

15. If a disease begin when the Moon is in opposition to the Sun, tis by reason

of superfluity of humours, if she suffer an Eclipse, the same time tis for weakness of the Spirits and Vital Powers.

16. The Infortunes being oriental, cause Diseases, occidental, defects.

17. Venus with Saturn in the seventh, and Mars Elevated above them both, causes Barrenness in Men, and Abortions in Women.

18. Sagitary and Gemini signify Diseases that come with falling as Swooning, Falling-sickness, Suffocations of the Womb, &c.

19. When at the begining of a Disease the Luminaries are both with the Infortunes, or in opposition to them, the Sick will very hardly escape.

20. From the Moons applications to the Fortunes, or good Aspect of the Sun, the same being neither contrary to the Disease, nor afflicted, nor in the power of the infortunes, Health may be expected, but by her going to the infortunes of like Nature with the disease or ill Beams of the Sun, Death is to be feared.

21. Cold and dry Diseases, such as are naturally long, are increased by Saturn but those that are short hot and dry from Mars.

22. A

22. A conjuction of the Luminaries in Aries, causes alteration and Death, if Venus and Mercury be there Retrograde, the like if it happen in ♏ or ♐ or in any humane sign, so likewise if such conjunction fall in the sixth, seventh, or eighth house of the figure of the Decumbiture within the Aspect of an Infortune, the Patient will be in great danger.

23. Mars in the Ascendent at the Decumbiture, makes the Disease Swift, Violent, afflicting the upper parts, and disturbing the mind, and if besides this, the dispositors of the Luminaries, and Ascendent happen to be afflicted, Death will follow; the like if both the Luminaries be Cadent from Angles, and not assisted by the Fortunes, but if in such a position, the Fortunes strong shall have dominion in two places, the Disease will be changed from Acute to Chronick, and the Patient at last will escape beyond hope.

24. From the first hour of the day (or one in the Morning inclusive) till six, blood predominates, whence Morning sleeps become so sweet and Pleasant, from thence to Noon Choler, Afternoon Phlegm, and from the begining of the Night till Mid-night Melancholy.

25. Saturn in fiery signs when the Sun is weak causes Hectique Feavers, Jupiter Sanguinary ones, and if Mars behold him Putrid ones, Mars in such signs gives Burning Feavers of all sorts, Venus Ephemeral Feavers, and if Mars his Rays be mixed, putrid ones from Phlegm; Mercury mixt ones, but if the Moon be joyned with them she makes Pituitous Feavers from the Corruption of the humours, Saturn mixing signification with Mars causes Melancholy Feavers, and if Mars be under the Sun in the sixth or twelfth house in fiery signs, or being so posited shall cast his beames on the significator of Life, or the Lord of the Ascendent of the Revolution, or if the Lord of the Ascendent or significator of Life apply to his aspects by direction, it occasions burning pernitious Feavers, and like to venomous ones, but if to these, Saturn or the Dragons Head or Tail, or Venus Combust be added, or if these Planets shall be Posited in Scorpio or Leo, the Feaver will be altogether pestilential.

26. Mischievous Feavers are caused when the Sun is afflicted in Leo, but if otherwise he be fortified they seldom happen

pen becauſe the matter then corrupts and is carryed off unleſs by chance.

27. Watry ſigns threaten putrid Feavers of very bad continuance if Mars (eſpecially Combuſt) have any rule in them, but earthly ſigns are altogether free from putrid Feavers.

28. 'Twill be a fatal time to ſuffer amputation or loſe any member when the Moon is in an oblique ſign under the Sun beams and oppoſed by Mars.

29. A tedious Travel and delivery in Child-birth is to be expected, when the ☾ is Aſpected by the infortunes, and in an oblique ſign, and a Planet Retrograde or ſlow of motion is in the Aſcendent.

30. Venus is cold in the ſecond degree, and moiſt in the third, the Moon cold in the third, and moiſt in the fourth Jupiter hot in the ſecond, and moiſt in the firſt, the Sun hot in the third, and dry in the ſecond, Mars dry in the third, and hot in the fourth, and Saturn both cold and dry in the fourth.

31. The ſpecial ſignificator of a diſeaſe is that unfortunate Planet from whom the ſignificator ſeperates by a bad aſpect and alſo the Lord of the Aſcendent ſhews the cauſe of the grief if he be found any where infortunate.

32. If the Lord of the Ascendent be an unfortune, the Sick will be unruly, but if he be a fortune he will readily take what is prescribed.

33. The fifth house and its Lord, shew the Medicines, and their nature whether good or evil, proper or improper.

34. As the Revolution of a year as to it's ill significations, happens according to the directions from the Geniture, so the decumbiture as to its worser significations is regulated by the revolution according to Lunar directions.

35. Several Planets being significators shew that the Distemper is complicated of several diseases.

35. The significator of the Disease in double bodyed signs signifies a Relapse, or that it will change into some other Distemper.

37. The Disease is desperate, when the significator of the Sick either in his Nativity or the decumbiture has dominion in the fourth house.

38. That sign in which the significator of the Disease is posited, and that to which he casts any aspect, shew the members or parts of the body principally afflicted.

39. When

39. When Mercury is unfortunate he prejudices the phantasy and inward faculties, and thence threatens Madness, &c. but so much the worse if Mars be the Planet that afflicteth him, for then if he be in an Earthly sign it threatens the Patient will make away himself.

40. Tis a very bad sign when the significator of the Sickness is in the sixth or the Lord of the sixth in the eighth, or the Lord of the eighth in the sixth house.

41. Mercury significator of a Disease in aspect with Saturn, or Saturn significator in aspect of Mercury gives suspition of Witchcraft and Inchantment.

42. A Chronical Disease (that is a Disease which usually continues above a Month) is ruled by the motion of the Sun, Acute diseases (which are more sharp and violent but less lasting) by the motion of the Moon, according to whose swifter or slower motion the critical times are either hastned or retarded the same being when the Moon comes to a sign contrary in both qualities to that in which she was in the begining of the Disease.

43. For cureing a member, the moon and Lord of the Ascendent should be

free from impediment, the sign that governs the part ascending, and the Moon posited in it, and when you think to do any good to your Eyes, let the Moon be fortunate, encreasing in Light, and by no meanes in a sign of the Earthly Triplicity.

44. Even the Fortunes in Diseases may become Infortunes, *viz.* When the disease it selfis of their nature, or of the nature of things by them signified and in such case the infortunes may be said to be fortunes, for contraries are to be cured by contraries.

Aphorismes Concerning Elections.

1. AN Election signifies nothing or very little unless it correspond with the Nativity, and time wherein you Elect.

2. If you would have any thing kept secret, Let the Moon be under the Sun beames when you do it.

3. Make no new Cloaths, nor first put them on, when the Moon is in Scorpio, especially if she be full of light and beheld of Mars, for they will be apt to be torn and quickly worn out.

4. When

4. When in an Election you cannot fit the Moon to two Planets that you have occasion for, at once, joyn her to some fixed Star that is of the nature of them both.

5. When you would suddenly finish a thing, place the Moon and significator in movable signs, but if you would have your work last long, let them be in fixed ones and for this reason it becomes so difficult for a man to attain to do both.

6. The best Election a man can make is the place of his habitation, for if the Ascendent of the City he dwels in be the place of his Ascendent, he will have his Health well, if the Mid-Heaven, he will come to preferment, if it be the place of his Sun in the Nativity, he will undoubtedly obtain honour and dignities, if of Jupiter he will grow Rich, if of the Moon he will be very happy in most respects there.

7. Every mans Geniture in some things agrees with, and in some differs from anothers, we should therefore deal with people (as to important matters) only in things wherein their Nativities sympathize with ours, but in other things to forbear, and indeed we ought generally

rally to avoid the ſociety of a perſon, the Lord of whoſe Aſcendent is an infortune and joyned with the Dragons Tayl or any malevolent fixed Star, for unleſs there be a great agreement between our Nativities they will do us ſome Miſchief though perhaps againſt their will.

8. When the ſignificators of journeys are in watry ſigns, and the Infortunes (or the fortunes themſelves unfriendly poſited) be Elevated above them, the querent will be much troubled in his journeys with bad Weather and Tempeſts, and note that the cauſes or buſineſs of journeys is to be diſcovered from the diſpoſitors of the ſignificators.

9. You may ſometimes uſe the infortunes, as Phyſitians do Poyſons, for they produce ſtrong Effects, but uſe them like thoſe, ſpareingly and with Caution.

10. News or reports raiſed & ſpread abroad whilſt the Moon is in the beginning of Scorpio or Capricorn are generally falſe, but if ſhe be with Jupiter in a Maſculine ſign they are like to prove true.

11. Begin not to build whilſt the Moon is in Scorpio or Piſces or when a Southern

Southern sign ascends, nor let the Moon or Lord of the fourth apply to a Retrograde Planet, for it threatens that such Edifice shall soon fall or be ruined.

12. At Play and in War tis said that it is considerable for a man to have his face look towards a friendly part of Heaven, and that if both parties do so, the contest will be tedious, if neither of them, then both in Battel will be much prejudiced, and in Gameing there will be little won on either side, but if one of them only look that way, he will soon conquer his Antagonist.

13. In every Election let the Moon and Lord of the Ascendent be free from impediment or affliction.

14. But if when the Moon suffers some impediment from another Planet thou art forced on that day to make an Election, let a sign ascend that is either the house or exaltation of that Planet so impediting.

15. Tis best to undertake Journeys when the significators are in moveable signs for they signifie Celerity & return with dispatch of business, but fixed Stars in such cases are very bad, so also it is if the Lord of the Ascendent or Moon happen to be in the sixth eighth or twelfth Houses.

16. Tis

16 Tis an undeniable time (in general) to deliver a Petition or Requeſt to a great Perſon when the Moon applies to Jupiter, and he is joined with the Dragones head in the Mid-heaven.

Aphoriſmes relating to Eclipſes and Comets.

1. IN an Eclipſe tis neceſſary to conſider the ſtrength of the Planet then Ruling, for his ſignifications will chiefly appear.

2. Eclipſes of the Sun have powerful effects, and therefore if they fall upon a very flouriſhing and promiſing Crop they generally damnify it, ſo that it ſcarce comes to any thing near what might have been expected.

3. When at the time of an Eclipſe the ſignificator of Life in any perſons Radix ſhall be within the Beams of the Anareta or killing Planet or of an Infortune not friendly diſpoſed, ſuch native will incur extraordinary hazard of his Life.

4. In general, ſome Eclipſes of the Luminaries at the time, or even before they happen, raiſe Showers and Rain, others great droughts, ſome violent Winds,

Winds; other, Earthquakes, some scarcity of the fruits of the Earth, others terrible Fires.

5. A Comet usually foreshews the Birth of famous Persons in some time after to happen, for he is not said to be born under it (in this sence) who is born during the time of its appearance, but he that is born in that Region or Country subject to such an Angle or figure, and hath his Sun and Moon in its place, or the Luminaries and the Lord of his Ascendent in cardinal signs when the Comet rises sets or Culuminates, and the like.

6. A Comet in the East signifies the Rise of some Eminent Lawgiver, in the Mid-Heaven of some very powerful King, but seldom any such Illustrious matter when tis in the west or succedent houses.

7. Comets when they are immovable signify seditions, but when movable they denote Forreign Wars and one Nations invading another, in Cardinal signs the death of Princes or great men, in the ninth house scandal or detriment to Religion, in the tenth or twelfth houses the pestilence or scarcity of Corn, and in the leventh house great slaughter and destruction of Noble men

8. If

8. If a Comet appear whilst a Woman goes with Child, if it be either in the fourth fifth or eighth moneth, such Child will prove very prone to anger and quarrels, and if he be of quality to sedition.

9. No Eclipse whatsoever can threaten a scarcity or Plague to the whole Earth, nor can the pestilence continue above four years in one place.

10. Eclipses in the fourth house are more strong and efficacions then in the eighth or twelfth House, and in the Ascendent more then in the ninth or leventh.

11. An Eclipse of the Moon extends its effects as many Moneths and of the Sun so many years, as it continues hours.

12. An Eclipse has a threefold effect. first powerful by reason of the conjunction or opposition on which it happens. Secondly general, because it slowly cools, in which respect tis extended for a long time. Thirdly proper which it has from the Lord of the place wherin it happens and other positions at that time.

13. Eclipses operate more forcibly on Cities, Provincies, and Kingdoms, then on particular Persons of private condition,

or

or even upon Kings and Princes, for their effects rather respect the multitude.

14. When Eclipses happen or Comets appear in Earthly signs they portend barrenness and scarcity by reason of excessive droughts, when in watry signs by reason of too much rain, in airy signs they signify mighty Winds, seditions, and the pestilence, in fiery signs terrible Wars and slaughters.

Aphorismes touching Weather, Meteors, &c.

1. WHen Saturn passes out of one sign into another, you may expect for several days together strange Meteors and splendid sights or apparitions in the Heavens.

2. When signs very different from the common course of nature appear about the Sun, or in or about the Moon, Stars or any part of Heaven, if thou observe the place where they appear, and the figure of the Heaven from the begining to the end, thou maist come to understand what they portend.

3. The

3. The Lord of the interlunary Figure signifies very much as to the quality of the Air, and also the Planet that beholds him especially if they be in cardinal signs.

4. When Saturn is combust in the houses of Mars, and Mars beholds him, he often begets Conical Figures which are seen in the Air composed of vapours that ascend, and are signs of an Earthquake to insue.

5. Saturn and Mars, and Mars and the Sun, and Mars and Mercury cause Hail, Saturn most in Summer, Sol and Mercury most in Autumne, and those that cause Hail in these two quarters cause Snow in the Winter and spring.

6. Saturn with the Luminaries, Jupiter with Mercury, and Mars with Venus, make an *Apertio portarum*, or an opening of the Gates, and usually cause some notable change of weather.

7. When about the begining of Winter Saturn shall dispose of the Moon expect unusual Colds with a cloudy season and Rain.

8. When ever Saturn is joyned to the Sun the heat is remitted and the cold increased which alone may be a sufficient Testimony of the Truth of Astrology.

9. When

9. When Mars and Mercury are joyned and behold the Moon or Lord of the Ascendent in the sixth or seventh house, they portend a great drought to ensue.

10. That Star has a great efficacy on the Air, to which the Moon shall be first joyned after her conjunction, opposition or square with the Sun.

11. The mixture of the Beams of Jove and Mars in moist signs gives Thunder with sudden Showers.

12. Jupiter naturally raises North-winds, Saturn Easternly, Mars Western, Venus Southern, and Mercury mixt winds, according as he applies to other Planets.

Some Aphorisms Relating to Husbandry.

1. IF you Prune your Vines when the Moon is at full in Taurus, Leo, Scorpio, Sagittarius, neither wormes nor Birds will infest your Grapes.

2. Graft not Trees the Moon wayning or not to be seen, and if you Shear Sheep in her Increase, their wooll will grow again the better.

3. Fruits and Wood for use should be cut in the decrease of the Moon, but if you would have Timber to keep long Fell it towards the latter end of the Winter, the Moon being under the Earth, and beheld by Saturn, for that will prevent its Roting, and render it exceeding hard and durable.

4. But Fire-Wood and what you would have grow quickly again, cut when the Moon is above the Earth in the first quarter, joyned either to Venus or Jupiter.

5. Sow or Plant when the Moon is in Taurus, Virgo, or Scorpio, in good aspect of Saturn, but when she is in Cancer, Sow or Sow all kind of Poulse, and in Libra or Capricorn, dress your Garden

and

and trim your ſmall Trees and Shrubs.

6. Saturn in fixed ſigns cauſes ſcarcity of Corn, dear years, and the Death of many Men.

7. When Trees Bloſſome they are moſt apt to be affected with Injuries from the Heavens, for then they are like teeming Women, and when they have put out their Fruits like Nurſes giving Suck, which can endure more that when they went with Child, and therefore if Eclipſes happen whilſt a Tree is ſo Blooming, it moſt times cauſes a ſcarcity of that kind of Fruit that year, and indeed the plenty of Corn and Fruit is not much diſcovered from the vernal Figure or Revolution of the World, as from the temperature of the Air, in moiſture, dryneſs, or inequality, as alſo from the New and Full Moons, and Riſeings of the Stars, and Eclipſes, eſpecially hapening then whilſt things reſpectively bloſſome.

8. A malevolent Planet being Lord of the year, though fortunate, generally hurts all fruits of the Earth, but thoſe particularly ſignified by himſelf.

Aphorisms Relating to general Accidents.

1. SAturn obtains Kingdoms or Supremacy of power by Labour, Fraud and Infamy, Mars by Valour, Rapine and Cruelty, but Jupiter by Justice and great opinion of goodness and honesty.

2. When Saturn is in Libra and Jupiter in Cancer, great Changes and Alterations shall happen in the World.

3. For discovering such grand mutations we should well consider the great mean and lesser Conjunctions of the Planets in the several Trigons, the removes of the superiors from one sign to another, as also their applications to the fixed Stars.

4. Likewise the Changes of the *Absides* of the Planets cause mutations in governments and Laws, which is a point very much to be reguarded.

5. Mercury with an unfortunate Planet in the leventh, denotes the Establishment of some severe or unjust Laws in the World.

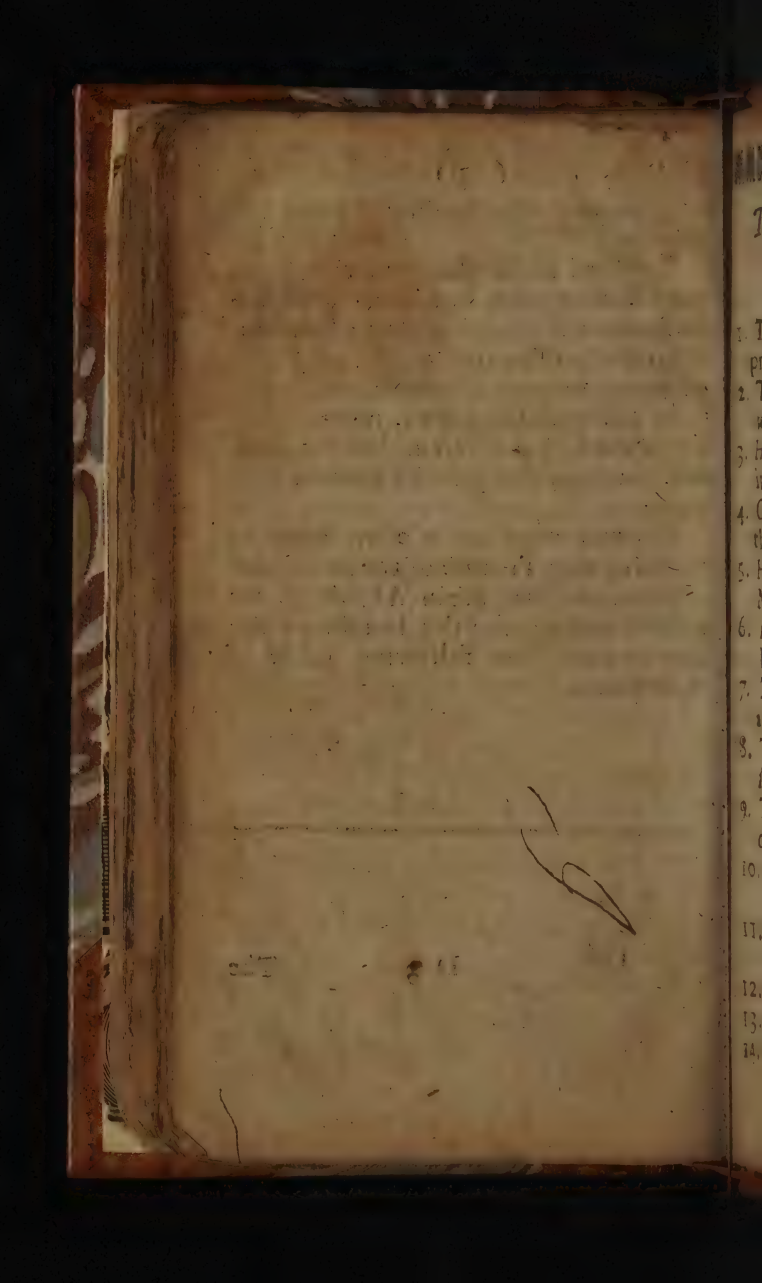
6. A conjunction of Mars and Saturn in the sixth or eighth house, especially in

in a humane sign, signifies a great Pestilence.

7. When in the Radix of any City, Mars shall be in the Mid-heaven, the Inhabitants will be inclinable to sedition. If Saturn be there they will be very mischievous, yet very laborious.

8. If Wars be signifyed, note the Angel of the figure wherein Mars is posited, for from that part the Enemies shall come.

Whereas mention is often made in the foregoing Treatise of the fixed Stars and their eminent use in Astrology, we have thought fit for the benefit of the Reader to add the following Table of their Places.



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76 From what Planit the Moon seperates, and to whom she is joyned.
77. Whether the Significator or Moon be in opposition to their own houses.
78. To observe the sign signifying the thing enquired about.
79. To observe whether the Significator or Moon be joyned to Fortunes or Infortunes.
80. In what sign the Significator of the thing inquired after is.
81. Whether the Significator be in an Angle, Succedent or Cadent house.
82. Whether the Significator Receive Virtue from any Planit.
83. Whether

83. Whether the Fortunes and Infortunes be equally ſtrong.
84. Whether the Fortunes be ſtrongeſt.
85. Whether part of Fortune fall well or ill.
86. Whether an Infortune behold the Significator.
87. To obſerve the Novenary of the Moon.
88. What Planit the Moon ſeperates from.
89. To obſerve the Duodenary of the Moon.
90. Whether the Lords of the houſes where the Sun and Moon are, *&c.* are oriental.
91. Whether Mars be in an Angle.
92. Whether the Significator of Death apply to the Native Significator.
63. Of what kind of thing the queſtion is.
94. Whether the Significator be Cadent.
95. Whether the Planits ſignifying the thing inquired, joyn mutually.
96. Whether the Significator and Moon be in Angles.
97. In what Climet before the queſtion is propoſed.
98. Whether the meaning of the queſtion be ſignified by ☌ or Aſpect.
99. What the Iſſue of the queſtion will be.

100. To observe the Benevolent fixed Stars.
101. Which is the Killing Planit or destroyer of Life, &c.
102. How to find what is signified.
103. In what house part of Fortune is.
104. Whether the Significator be in his seventh house.
105. Whether an Infortune, unfortunate be in the seventh.
106. Whether a Fortune Fortunate be there.
107. Whether Mars be in the 2d. or 10th.
108. Whether any Planit behold two houses.
109. Whether the Lord of the fifth be in the seventh afflicted.
110. Whether Scorpio Ascend.
111. Whether the Dragons Tayl be in the seventh.
112. If Virgo Ascend.
113. Whether any of the Infortunes be in the Ninth afflicted.
114. Whether a Fortune be Lord of the eighth.
115. Whether the eighth or its Lord be afflicted.
116. Which of the houses are afflicted.
117. In which house the Dragons Tail is.
118. In which house a Fortune Fortunate is.

119. If the Lord of the second be in the seventh.
120. Whether any of the Lords of the 3d. 4. 5. 6. 9. 10. 11. or 12. be in the seventh.
121. Whether the Moon be in the 8th.
122. Whether part of Fortune be in the first degree of the 4th house.
123. Whether the Sun and Moon be in conjunction.
124 To observe the Significator of substance.
125. To note what Sign ascends.
126. Whether Mercury be Significator in a Nativity.
127. Whether the Lord of the Ascendant at birth be an Infortune.
128. Whether the Ascendent be a Sign resembling man.
129. Whether the Moon be ☌ to the Sun.
130. Whether the Moon be with ♀.
131. Whether in a mans nativity the Luminaries in masculine Signs.
132. Whether Mars be corporally joined a fixed Star of his own nature.
133. VVhether Gemini or Sagittarius ascend.
134. whether Mars & Venus be in the 6th.
135. VVhether the Lord of the Ascend be

be ☽ ☿ and ♀ he in the Ascendent.
136. VVhether the Sun and Moon are in their Exaltations.
137. VVhether Mercury be with Saturn.
138. VVhether in a nativity the 2 Infortunes are in term of the 4th house.
139. In what house the Dragons tail is.
140. VVhether the Significator be weak.
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143. To observe the method of judging.
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